

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XLII.

May, 1949

No. 2

REMINISCENCES OF A CO-OPERATOR

THE fortieth anniversary of the inception of the Co-operative Movement in Canada took place on the 6th of March. Some two or three years prior to its organization in 1909 I noticed in the "Brantford Expositor" an advertisement calling a meeting to consider the formation of a consumers' co-operative society. An impression apparently prevailed at the time among many people that local retail merchants were acting in combination to increase food prices. I decided to go. While born and raised in England, I had no experience, and little, if any knowledge, of the Co-operative Movement. I had, however, become interested and indeed active in Canada in support of the trade union and political labor Movements.

While the evening was an inclement one, there was a good attendance. Most of the people present appeared to be British immigrants. The person on whose initiative the meeting had been called claimed to have been active in the Co-operative Movement in Scotland, and he gave a good explanation of Rochdale principles, the success of the Movement in Britain, and the great advantage it had been to the working people there. After considerable discussion, there seemed to be uncertainty as to the next step. Some one suggested a resolution indorsing Co-operation. It occurred to me there was a danger the meeting would break up without any concrete step being taken to give effect to its purpose. Up to this point I had not taken part in the discussion. I then suggested that it was obvious the consensus of opinion was favorable to the organization of a consumers' co-operative, but that before taking action a Committee should be appointed carefully to study the subject, and to report their findings and recommendations to another general meeting. This suggestion was promptly accepted, and it was strongly urged I should be a member of the Committee. That incident launched me on a co-operative career which I certainly did not anticipate at the time.

About two years later, the thought occurred to

me that if it were desirable for individuals to organize a retail co-operative to serve their mutual needs and interests, it was equally important that co-operative societies should be organized in a national union to promote their common welfare, and better to serve the interests of their individual members. I consequently took the initiative, as President at the time of the Brantford Co-operative Association, towards the organization of The Co-operative Union of Canada by inviting all known co-operatives throughout Canada to send delegates to a meeting to consider the subject. This meeting was held in an office at the back of a store on King Street West, Hamilton, Ontario, on the 6th of March, 1909. There were present one representative each from four Ontario organizations. A representative each from two consumers' co-operatives in Cape Breton, Nova Scotia, had intended to be present but were snow-bound en route, and arrived soon after the close of the meeting, when the business transacted was reported to them. One of them had been elected a Vice-President.

The minute book records the passing of a resolution, on the motion of Samuel Carter, President of the Guelph Co-operative Association (Ontario) and myself, that "the respective societies represented by the delegates be and the same are hereby formed into a Union to be known as The Co-operative Union of Canada with power to add to their number." The late Mr. Carter was elected President, a position he occupied for twelve years. He was a wealthy industrialist who came from a working class family in England, and his co-operative enthusiasm was inspired by the fact that the co-operative society of which his parents were members had done much to raise the living standards of the family. The Co-operative Union of Canada has had only three presidents since it was organized.

At this organizational meeting I was elected "General Secretary for the year", but was re-elected from time to time, occupying the position of

General Secretary-Treasurer for a period of thirty-seven years. A few months later it was felt by the executive that the Union should publish a monthly journal for propaganda and educational purposes. In October 1909 the first issue of "The Canadian Co-operator" was published. I was induced also to undertake the duties of editor. I continued to do so until January 1948, publication being then suspended on my complete retirement from duty as a co-operative official.

The significance of that small meeting which saw the birth of the organized Co-operative Movement in Canada was expressed by Dr. J. P. Warbasse, President Emeritus of The Co-operative League of the U.S.A., and for the first twenty-five years its President, in a letter to me dated 20th June 1942, in which he tendered his congratulations to The Co-operative Union of Canada on the occasion of the completion of a third of a century of service to the Movement in Canada. Therein he said in part: "You have created the Co-operative Movement in Canada. Before you and your little band held their meeting in 1909 there was no Co-operative Movement in Canada. There were scattered co-operative societies but no Co-operative Movement. The Co-operative Movement of Canada began with the creation of the Co-operative Union, and with the publication of 'The Canadian Co-operator' all in the year 1909." What Dr. Warbasse really meant, as I am sure he will agree, was that the small group mentioned initiated the Co-operative Movement in Canada, just as he did in the United States some years later, when he organized the Co-operative league of the U.S.A. For many years it was largely financed by him, and in its development he gave it very able and unselfish service, devoting a great deal of his time thereto.

In the first issue of "The Canadian Co-operator" there appeared a quotation from the national organ of the grocery trade: "There is a new Movement in Canada." The reference was to the organization of The Co-operative Union of Canada earlier in the year. Two years prior thereto the federal government had introduced in the House of Commons a Bill providing for the incorporation and regulation of co-operatives. It passed the House of Commons without dissent, but was defeated in the Senate by a margin of one vote. The Bill was introduced on the initiative of the late Alphonse Desjardins and his parliamentary champion the late Hon. F. D. Monk, M. P. Desjardins was particularly interested in the

co-operative banking features of the Bill, although in a general sense a good co-operator. Once described by Monk as "the humble Hansard reporter," Desjardins was a reporter of debates in the House of Commons. Owing to the widespread misery caused by the practice of usury in his native province of Quebec which had come under his observation, Desjardins, over a period of some years, had made a diligent study of co-operative banking, and established the first co-operative bank at Levis, P. Q.

The defeat of the Bill was due to the organized opposition of the Retail Merchants Association of Canada. Before and after the organization of The Co-operative Union of Canada, I collaborated with Desjardins in efforts to secure the enactment of federal co-operative legislation and conducted a campaign to that end in English-speaking Canada. The opposition of the organized retailers was primarily to consumers co-operatives, the view being repeatedly urged they represented "illegitimate trading". Seeking to disarm opposition, Desjardins subsequently wrote me he was having a Bill introduced incorporating only the banking features. He suggested if it were passed, we could then get through another bill to include all other types of co-operatives. This Bill, too, was opposed as being the "thin end of the wedge". Neither that bill nor one subsequently introduced by Lloyd Harris, the member of Parliament for my home city, made progress. Throughout the forty years which have since elapsed co-operators have had to depend on provincial legislation for facilities for incorporation. While disappointing, the widespread publicity throughout Canada of the opposition to co-operative legislation attracted attention to the "New Movement", and at a time when it was very weak in numbers and resources. Self-interested opposition did much to popularize its principles.

Desjardins was the founder of co-operative banking on this continent. His activities attracted the attention of Governor Foss of Massachusetts, and he undertook, at his request, an itinerary through that State to propagate co-operative banking principles. In the meantime the co-operative banking movement—called in Quebec "People's Banks" and elsewhere "Credit Unions"—has grown to great proportions. In Canada alone in 1946 there were 2,422 credit unions having a total membership of 688,639. The total savings in shares and deposits amounted to \$178,704,909, and total assets \$187,507,303. During the year

loans to members had amounted to \$53,219,419. Membership and resources are rapidly increasing year by year. The ever-growing success of the cooperative banking movement on this continent may be said to provide an enduring monument to Alphonse Desjardins, the man who laid its foundations by his able and unselfish service for the benefit of the masses of the people.

About two years after the launching of the Co-operative Union there came to Canada a man who exercised considerable influence on my mind, and gave me a wider vision of the significance and aims of the Movement. He was William Maxwell, former President of the Scottish Co-operative Wholesale Society, and at the time President of the International Co-operative Alliance. He was here as guest of the Governor General at the time, Right Hon. Earl Grey, K. G. The Earl had been Honorary President of the International Co-operative Alliance. When at home, the nobleman, as a director, attended the board meetings of the local consumers co-operative under the presidency of a railroad signaller. Earl Grey gave evidence before a Special Committee of the House of Commons appointed to consider the Co-operative Bill, probably the only time a Governor General has appeared before such a body. Introducing Mr. Maxwell to an Ottawa audience he was reported at the time to have said he had done more for Scotland than all the politicians combined.

During the first Great War, some years later, Mr. Maxwell expressed the hope at a British Co-operative Congress that the time was not far distant when he would have the opportunity again to shake his German fellow-co-operators by the hand. The statement caused a furore throughout the country. I recall that one man to whom the remark had been erroneously attributed was granted substantial damages in a libel suit against a newspaper. Nevertheless, soon after the close of the War, Maxwell was knighted on the recommendation of the Government "for his social services", being the first co-operator to receive the honor. An unrelated incident of a somewhat similar character occurred at Hamburg during the War. A Dutch co-operator when in the office of Heinrich Kaufmann, Secretary of the German Co-operative Union, asked the name of the person whose portrait was displayed on a wall in the room. "That", said Kaufmann, "is our venerated International President, William Maxwell." If the world's rulers were co-operators of the qual-

ity of Maxwell and Kaufmann there could be no war.

In discussing with Mr. Maxwell, during his visit to Canada, the future of the Co-operative Movement in this country, I expressed the opinion it would be impossible to get the high quality of managerial and executive service the Movement in Britain enjoyed for the small salaries paid there. The reply of Maxwell was that we could, but we would have to make co-operators; in other words develop in co-operative business men devotion to, and enthusiasm for, the philosophy of life of which co-operative economic undertakings are a partial expression. Maxwell was probably one of the two greatest industrialists the British Movement had produced, but his salary at the date of his retirement had only been \$350 per annum. It was probably worth double that amount in current purchasing value. Even today, according to a statement in a British financial journal a short time ago, co-operators look with disfavor upon any one in the Movement receiving a salary of more than £1,000 per annum; an amount which Right Hon. A. V. Alexander, M.P., Minister of Defence, would receive if, and when, he should return to his position as Parliamentary Secretary of the British Co-operative Union. It is probable that many of the big business executives of the Movement take as much pride in the modesty of their salaries as people giving an equivalent service to private enterprise do in the size of them. No one can say they serve the Movement for what they can make out of it in a material sense. During the last War co-operative business executives had to meet those of private enterprise in a common effort to serve the interests of the country. Reporting to a meeting of co-operative managers, one of them said surprise had been expressed by people he had met on such occasions that it was possible to secure such efficient service in the Co-operative Movement on salaries so small. This executive official said he had told them there was much more in the Movement than the compensation paid for the services rendered. It may be said, without irreverence, that no where else in the business world is the fact so fully realized that "Man does not live by bread alone". While salaries paid in the Movement on this continent to the principal and outstanding managers and other executives are sometimes more generous than in Britain, they fall far short of those granted by private enterprise for commensurate services.

While the Movement originated in Eastern Canada, the greatest progress has been made in the western provinces. It has been claimed on behalf of Saskatchewan that forty per cent of co-operative development—producers and consumers—has been in that province, the population of which will not represent much more than one twelfth of the total population of Canada. I made my first trip to Western Canada about thirty years ago. Having been invited to Alberta to assist in the organization of a provincial co-operative league, I received a request to break my journey at Regina, Saskatchewan, to attend a provincial co-operative conference at the Parliament Buildings. The numerous failures of consumers co-operatives, and the problems of successfully establishing them, were the most important subjects of discussion. So many had failed that it had been found necessary to enact legislation to restrict the purchase and sale of commodities on credit. After listening to my views, Hon. C. M. Hamilton, Minister of Agriculture, urged that the following year I should make a tour of co-operatives in the province, under the auspices of the Government, and make a report of my experience, and give advice and recommendations suggested thereby, at another conference to be held at the close of the itinerary. Not only was this idea put into practice, but for about twenty years thereafter an itinerary of some weeks was organized for me each year by the Co-operative and Markets Branch of the Department of Agriculture. The usual custom was to inspect the store and its stock, and discuss with the manager his operating problems in the morning, in the afternoon systematically to advise the directors on the duties of direction and supervision, and in the evening to address a public meeting on the philosophy, aims and practice of Co-operation. To a much more

limited extent similar itineraries were conducted in the Provinces of Alberta, British Columbia and Manitoba.

The report made to the Saskatchewan Co-operative Conference after the first itinerary was not flattering to some of the stores visited, although their names were not mentioned. The experience provided evidence why so many consumers co-operatives had failed in the past; the main causes of which were a lack of real co-operative interest and understanding on the part of people responsible for their operation, ignorance of the duties of direction and supervision by directors, and incompetent administration by "job-holding" and consequently irresponsible managers, particularly as to the keeping of stock and the giving of credit.

The position is very different in Saskatchewan today. The Movement is well organized and supervised, and it is rapidly growing in extent and success. That has resulted from the intelligent interest, and ever-increasing experience, of many co-operators as well as the continuous education of the people in co-operative principles and practice. Unlike private enterprise, where success and great business expansion may sometimes be attributed to the genius of one man, no one man can make a Co-operative Movement. All he can do is to contribute to the best of his ability his share to the common pool of knowledge, judgment and experience, and assist in applying the same for the advantage of all. There is a tendency in many democratic bodies on this continent unduly to feature and to bring into unnecessary prominence the "leaders".

(To be concluded)

GEORGE KEEN,
Brantford, Ont.

Incidentally, those who suggest we should temporarily forget our partition problem to help the common good, might learn a little from America's realism. (Reference is to the constitutional impediment to enter into a military alliance guaranteeing armed assistance to signatories of the Atlantic Pact.)

Pacts in such circumstances are peculiarly deceptive documents. So before we decide to hand

over our country to the defence schemes of the Montgomerys or Alanbrookes we should follow the example of the situation "realistically" and realize that for the Great Powers modern wars are not crusades. They are campaigns waged ruthlessly by leaders who believe that their own country's interest is their first concern, and their allies their secondary concern.

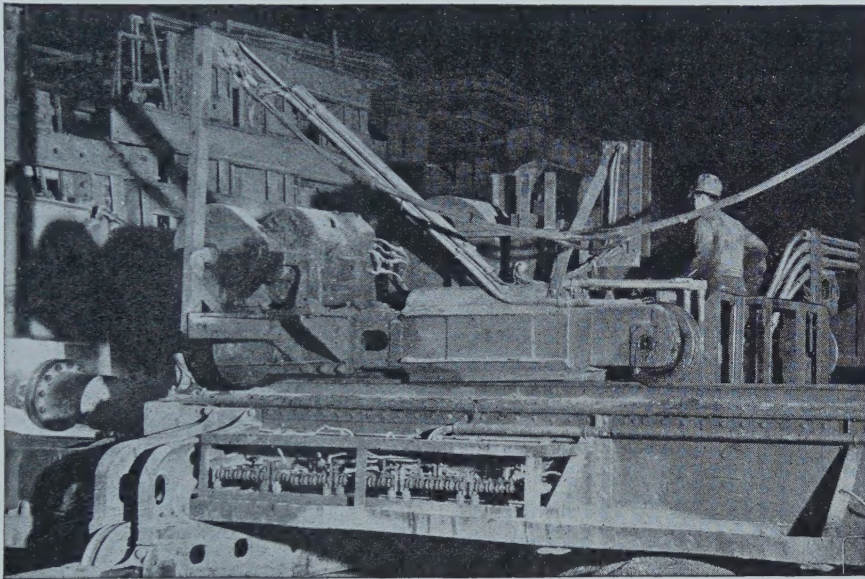
International Affairs Correspondent
The Irish Catholic

REMARKS ON THE MACHINE

DEEP in the nineteenth century Ferdinand Lasalle, the at one time glorified German socialist, referred to the machine as "the incarnate revolution." The machine did, undoubtedly, influence and accelerate the birth and growth of industrialism, and help to brutalize capitalism, but the machine must not be held responsible for the evils to which its introduction gave rise, among which socialism is not the least. The Greeks of old had fostered a noble dream; man's ingenuity would some day substitute for flesh and blood,

by machines to the advantage of individuals and society. We would certainly not wish, to mention a case in point, to abolish the bulldozer or the walking-crane, and to reassign to human labor the task of levelling mountains and lifting huge loads. We realize it to be our task to assign to the human mind and the human hand nobler efforts, work of a kind that serves the ends of man and society better than the labor of the laborer whose tools are the shovel and pick-ax.

Jean Baptist Colbert, the greatest of the mer-



This charging machine is thrusting a box loaded with scrap into an open hearth furnace door (lower left). Scrap charging time may be as much as seven hours.²⁾

iron slaves who would relieve men of those arduous and disagreeable tasks that imposed such heavy burdens on labor in former times. The abuses of the machine in the nineteenth century must be attributed to the men whose intentions they were made to serve. As Karl v. Vogelsang wrote over sixty years ago, "it was the infection of the great principal of objectivity, of the natural law, of Christianity in the soul of men, with the germ of disease, caused the worldwide catastrophe."¹⁾

While machines are still intended to replace human labor and to reduce the cost of production, we must admit that much nerve and body-wracking labor, formerly performed by men and even women, is today accomplished efficiently

cantilists and minister of Louis XIV, both favored and opposed the machine. He said of a mechanical contrivance, intended to heave heavy loads from the holds of ships, it was *fort bonne et fort utile*. To many a piece of machinery of our days the remark of the father of Mercantilism would apply. Among them we would name the "charger," designed to handle steel scrap. This ingenious mechanical slave illustrates well not alone the unceasing application of human inventiveness to technical problems, but also the extent to which iron and steel, ingeniously shaped into pieces of muscle-saving machinery, relieve human labor of efforts ill-suited to the strength and health of men.

The February issue of *Steel Facts*, published by the American Iron and Steel Institute, has sup-

¹⁾ Die sozialen Lehren d. Freih. Karl v. Vogelsang. 2 Ed. Vienna, p. 80.

²⁾ Cut publ. by courtesy of Editor of *Steel Facts*.

plied us with the following statement on the use of the charger:

"The man and machine shown on the preceding page represent the last stage in utilizing steel scrap in the open hearth furnace. By this time many people are keenly aware of scrap's importance to the country's basic steel industry. Few laymen, however, may know such details as the approximate percentage of scrap used in the 'charge' (roughly 50 per cent on the average), or that the scrap is placed in the furnace first and partially melted down before the molten iron is added.

"Scrap must be prepared for use either by the dealer or at the steel plant. It is then carefully packed, sometimes by hand, in a 'charging box' which in the charging operation is held at the end of a long ram, or arm.

"When the furnace is ready to receive the charge, the charging machine inserts the box through the open furnace door, revolves it, and dumps the scrap on the floor of the furnace. This process may be repeated 100 times or more for each 'heat' of steel, depending on the capacity of the furnace, the size of the charging boxes used, and the character of the scrap. A very rough average of perhaps 20 tons of scrap is charged per hour. It is not possible to place as much light scrap in the charging box as is the case with heavy scrap, or to pack it in the furnace as easily. The use of light scrap increases greatly the length of the charging process, with substantial increase in costs."

While we need not agree with John Stuart Mill's opinion, "Hitherto it is questionable if all the

mechanical inventions yet made have lightened the day's toil of any human being," it is a fact that, to quote the distinguished English economist once more, "they have not as yet begun to effect those great changes in human destiny, which it is their nature and their futurity to accomplish." But only after certain conditions, named by Mill, will have been realized—he mentions "just institutions"—"the conquest made from the power of nature by the intellect and energy of scientific discoverers, become the property of the species, and the means of improving and elevating the universal lot."³)

Hence the true conclusion is, as Fr. J. Schrijvers C.S.S.R. says, "that scientific inventions are not enough to secure social happiness... What we have to do now, is to assign to machinery its proper social function. This function consists in being an instrument for *making the workman's task easier*, and for *bringing profit to both employer and laborer* (italics by the author).⁴) Where machines are employed by cooperatives or labor shares in management and profits, the benefit from "scientific inventions" will be shared by all those engaged in production.

It is for us to hasten the day when all factors employed in production will share in an equitable manner the results and benefits the machine is capable of bestowing on men. But neither profit or mass production should be considered the end the machine is made for. As a slave in the service of man it must promote the welfare of each member of society and the common good as well.

F. P. KENKEL

FATHER OF CATHOLIC ACTION

WHEN I was a little boy, our family had an almanac with a very interesting front page. To the one side of the page could be observed the ascetic face of the now sainted Nicolas of Flue, his long robe reaching to his bare feet, his bony hands clasping a rosary. To the other side of the page stood a portly peasant in Sunday dress, with heavy shoes and high stockings, his full, fleshy face graced with long gray hair that fell on a white collar from which extended a large black tie. The peasant, too, was holding a rosary in his right hand. I could spell the legend which revealed his identity: "Nicolas Wolf von Rippertschwand." It was not, however, until

about twenty years ago that I learned more about this impressive personage.

Born on May 1, 1765, on a well-cultivated farm of about seventy-five acres in Rippertschwand, not far from Sempach in the Canton of Lucerne, Switzerland, Nicolas Wolf received a good Catholic training from his pious parents. Because there were no rural schools at that time, he and his elder brother went to Neuenkirch, where the chaplain instructed them in the elementary subjects. Besides these subjects young Wolf learned

³) Political Economy. New Ed. London, 1909, II, p. 312.

⁴) Handbook of Practical Economics. Transl. from the French, St. Louis, 1910, pp. 84-85.

Latin, French and Italian, the latter language being of great service to him when, as a youth of nineteen, he made the Jubilee Pilgrimage to Rome, in 1775. In his early years Nicolas showed a love for reading, with a preference for history and such literature as concerned agriculture, fruit-growing and the care of bees.

After his mother's death, Wolf married the congenial Barbara Mueller, on February 8, 1779. This important step was taken at the suggestion of his father and only after many prayers for divine guidance. Accordingly, his fifty years of married life were blessed with peace and happiness. Eight children were born of this union. Despite his many farm chores, this good Catholic father found time to attend daily Mass with one or more of his children. "If a man were paid a sum of money for daily attendance at church," he observed, "how few would miss. And are not the spiritual treasures of the Mass of more worth than money?" The education of the children was not left to the mother alone. Nicolas Wolf personally instructed his children in catechism and other branches of learning. He had the satisfaction of seeing three of his daughters enter the convent. The convents and monasteries he called "the strongholds of the Catholic religion."

Wolf was one of the most progressive and able farmers in his district. His capabilities and initiative in this regard remind one of George Washington. Being of an unselfish disposition, he was ready at all times to assist his neighbors by deeds as well as by words of wise counsel. The esteem in which Nicolas was held by his compatriots increased with time, so that when the new Helvetic State was imposed on the Swiss by Napoleon, he was elected as their first representative. On January 31, 1798, the old Swiss Confederation came to an end. It was then Wolf was elected Mayor of the town and a member of the Grand Council at Lucerne in which he soon became the fearless exponent of Christian principles. However, the radicalism which Wolf encountered in the latter position was so annoying that he resigned his office.

Those were troublesome days in Switzerland. The French Revolution had swept aside institutions that had stood for centuries. Baron Dalberg, the Catholic Bishop of Constance, to whose Diocese most of German Switzerland belonged, was himself a Freemason; his Vicar General, Wessenberg, was no better. The Regent and faculty of

the Seminary at Lucerne actually despised the rosary. Against this tide of unbelief Nicolas Wolf, with his friends and a few faithful priests, organized an opposition movement. At this time it may be well for us to mention an incident that had profound influence on the life of our lay apostle. By way of a very special favor from God, he had been cured of a physical illness by invoking the Holy Name of Jesus. Thereafter, he was able also to effect the cure of others through the invocation of the Holy Name. The news of his extraordinary cures spread rapidly, and Wolf was called upon from all parts of the country. These many contacts he utilized to excellent purpose. He gathered the men in secret places and organized them into a confraternity for the preservation of the Faith. The chief activity of this organization consisted in meeting twice a week for the recitation of the Rosary. It is interesting to note that this organization exists to this day although under another name. As one might surmise, Wolf's activities on behalf of the Faith were not without danger. Under Napoleon honorable men were known to disappear, even as they do today in some parts of the world.

On one of his many calls to the sick, Wolf met the young Joseph Leu of Ebersoll, who became his disciple. For many hours and even for whole nights Wolf would instruct his able young protegee of nineteen years for the role of leadership of the Catholic population of Lucerne. He prophesied that Leu would bring back the Jesuits to the schools of higher learning.

Nicolas Wolf was above all else a man of great faith and prayer. His faith derived from attentive listening to the sermons of faithful preachers, and from the regular reading of the Sacred Scriptures and other spiritual books. Besides the regular family prayers which were not few, Wolf was wont to pray for at least three hours every evening "for the Church, the needs of the Country, the forestalling of impending dangers and the humiliation of the enemies of the Church." Such as desired to be healed he exhorted to lively acts of the divine virtues and to devout prayer. He joined them in prayer; when absent, he would agree with them on a certain time when they would unite in prayer. He never prayed in the name of Jesus, he assures us, without being heard. He felt himself bound "for the honor of God and the love of his neighbor" to use his strange healing powers. He never accepted compensation

for the cures. It hardly need be stated that his cures have nothing in common with the so-called "faith-cures" of Mary Baker Eddy.

For a time Wolf was forbidden to exercise his healing powers by the Very Reverend Goeldlin, a good man, who was prevailed upon by the radical government to this course of action. The pious man obeyed with the words, "obedience is my duty." Herein we have eloquent proof of his sincerity. After about a year, the ban was lifted and the cures again began to multiply. Their number certainly goes into the thousands. Until his decrepit old age, "Father Wolf", as he came to be known, went about like the Savior "doing good", inspiring the people by his words of wisdom and his shining example of loyalty to the Church.

There is no doubt that Wolf's greatest contribution to the Catholic cause was his choice and training of that intrepid Catholic leader and martyr for the Faith, Joseph Leu.¹⁾ After his teacher's death, Leu changed the prayer-meeting society into the Katholikenverein (Catholic Union), which in later years was called the Pius Verein, after Pope Pius IX. This organization now flourishes as the Volks Verein (People's Union) and represents the strongest agency of Catholic Action in Switzerland, working under the direction of the bishops of that country. Nicolas Wolf, therefore, by

¹⁾ During the night of July 20, 1845, Leu was shot in bed by an assassin hired by the radicals whose regime he had overthrown in a legitimate way.

every right can be called the Father of Catholic Action in Switzerland.

After his own initial cure, Nicolas Wolf never again had recourse to his miraculous healing power on his own behalf. He suffered cheerfully the ills of old age and the discomforts of travel by foot in all kinds of weather. Shortly before his death he brought about the cure of his wife whose condition was considered hopeless by physicians. Wolf had foretold that he would die in the Abbey of St. Urban. On the Feast of the Nativity of Our Lady, September 8, 1832, he received the sacraments of Penance and the Holy Eucharist in the Abbey church. On the following day he suffered a paralytic stroke and received Extreme Unction. He died peacefully on September 18. Accompanied by an immense throng of people his body was borne to his parish church at Neuenkirch where he was buried.

Nicolas Wolf von Rippertschwand is certainly not forgotten. Yet, I cannot help feel that had he lived in Italy, France, or even in the United States, he would today enjoy the honors of the Church's altar. With all our activities, we (in Switzerland) are still "too much infected with German Rationalism," as the late Bishop Vincent Wehrle of Bismarck used to say. Prayer must always remain the soul of Catholic Action. Nicolas Wolf had repeatedly exhorted his people: "Cry to God and beseech Him in the Name of His dearly Beloved Son for the grace of a lively faith".

P. JUSTUS SCHWEIZER, O.S.B.
Seedorf, Switzerland

Warder's Review

The People and the Atomic Bomb

NOT so long ago General Omar Bradley, Chief of Staff of the Army, addressed to the Boston Chamber of Commerce these remarks grave with meaning:

"We have grasped the mystery of the atom and rejected the Sermon on the Mount. With the monstrous weapons man already has made humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God. Man is stumbling

blindly through a spiritual darkness while toying with the precarious secrets of life and death. This world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about killing than we know about living."

It would be unpardonable to neglect to consider seriously these words had they been spoken by a churchman. The cynic might minimize the value of the opinions by saying, "it is the speaker's business to say things of this kind." But no serious-minded man would think of dismissing the words of a distinguished soldier warning against the dangers threatening humanity, which

disregards spiritual values and the moral law, while relying on science to protect it against the powerful agents of destruction human ingenuity has invented. But dare we say, the American people have taken to heart General Bradley's serious warning? Has the press attempted to create public opinion for the views expressed by this soldier? Does there exist today in the American people the conviction of their responsibility for the use that may be made of the atomic bomb?

We have been quite willing to proclaim the common guilt of all Germans for the atrocities committed at the behest of the Nazi party. Can we claim the right to wash our hands of the future abuse of this instrument of destruction if we, "the people", continue indifferent to the question of the indiscriminate use of aerial bombs, including the atomic bomb? We cannot evidently permit politicians to decide the question for us. This appears from the statement of P. M. S. Blackett, in his book "Military and Politician Consequences of Atomic Energy," that the two atomic bombs dropped on Japanese cities in August, 1945, were not sent on their ghastly mission "to shorten the war and save lives," but to achieve a diplomatic objective in the post-war world!" Consequently eleven thousand people were killed in one city at one shot to promote what? Confusion worse confounded.

Last year, Austrian, American and British priests, attending the Catholic Social Guild's Summer School at Oxford, discussed the morality of the use of the atomic bomb. Fr. Murray, S.J., of New York, said on this occasion:

"I see the main question to be not the dropping of a single bomb, but the starting of atomic warfare.

"The very atomic scientists who developed the bomb in the United States are the leaders of a campaign against it.

"It is important to influence our leaders *now* to make sure that they approach the problem from a moral standpoint."

Have we done anything in this regard, or are we permitting "our leaders" to muddle through and prepare what some believe to be "the irrepressible conflict?" It is a moral duty we should demonstrate, to use the words of Fr. Gutwenger, S.J., of the University at Innsbruck, "that the atomic bomb can be used only in a just cause and only after a careful weighing of all possible effects, because it cannot be admitted that its use is generally lawful."

A Solution Must be Found

ONLY gradually are men becoming aware of a new approach to a solution of what has come to be known as the "labor problem." It has its origin in the still to a large degree latent feeling that millions of men cannot be satisfied to be and to remain for a lifetime mere robots. Man's very soul revolts against this condition; high wages, shorter hours, less days of work may compensate for a time for the chaining of the creative spirit and the suppression of talents which remain undeveloped, but finally starved human nature asserts itself and craves for the right to participate to a greater extent in production than is permitted a robot. It is certainly an anomaly of the present political system that men should possess the franchise and render decisions affecting national and even international affairs who have no word in the operations of the factory which uses their labor. Beyond certain demands that affect their immediate welfare their influence does not extend. Whatever the benefits unions may have attained, higher wages, shorter hours of work, and other desirable advantages, do not satisfy all men all the time.

Man does not indeed live by bread alone. He is possessed of the noble instinct to fashion not alone his life, but also his environment. He would wish to participate intelligently in the enterprise which buys his labor and thereby help to determine indirectly his own welfare as well as the welfare of the people. This right the present system withholds from him; his union may obtain for the worker a larger share of an employer's or corporation's profits, but that is all. The class that wrung from absolutistic monarchs the right to help determine the political affairs of a people—and who knew so well how to feather their own nest—believing in the "divine right" of capital, exclude from participation in the administration of an industry the men who contribute so much to the success of the enterprise. The owners of the buildings, the machines and the "working capital" may by their actions ruin an enterprise and throw several thousand men out of employment, nevertheless the sole arbiter of affairs is capital. It is a form of absolutism no wit less objectionable than that expressed in the royal slogan: "I am the State!"

If we are not to end in State Socialism, a way must be found to permit participation of the workers in the ownership and management of in-

dustrial enterprises. To say this is impossible is to adopt the attitude of the Bourbons and other reactionary elements of a hundred years ago, who doubted the ability of the common to participate in government.

A Suggested Solution

SOME years before the close of the 19th century one of the most influential leaders of the Christian Social School, Karl von Vogelsang, declared it to be an obligation of social science, aided by experience, "to discover and found an organic condition to be established between the two factors of industry now opposed to each other, so that the equalization of interests may, as it were, taken place automatically." And this purpose should be sought in order "that the workers may again be incorporated harmoniously in the social body which is to be reconstructed and endowed with the right of the rising movement in the vocational order."¹

It is not necessary to prove that nothing has been done to thus rehabilitate labor in society. Catholics have been satisfied to promote state-socialistic policies once the current began to flow in that direction. They were satisfied to believe that "social security" means "social reform," although Pius XI has pointed out the road they should travel in *Quadragesimo anno*.

Social insurances are necessary palliatives, but they will not effect a cure of our sick society. You do not cure either consumption or cancer with opiates. In Great Britain and Australia, where such patent medicines were prescribed for social unrest, nationalization of the means of production is now the fashion, evidently because social insurance, and other measures intended to alleviate social unrest, have failed of their purpose. In Australia things have come to such a pass that Brian Doyle, associate editor of the *Sydney Catholic Weekly*, declared, in an article written for the *Sydney Morning Herald*: "A large-scale clash between Catholic public opinion and the Australian Labor Party on nationalization and other issues has been developing for several years and is fast approaching a definite showdown. What is happening today is that, in the light of growing awareness by Catholics to Catholic social principles, more and more Catholics are coming to doubt seriously whether they are morally justified in contin-

uing their allegiance to the Labor Party." He quoted from the Social Justice Statement, issued by the Catholic Hierarchy in Australia, and which said that the socialization of the machinery of production, distribution and exchange "has a Marxist basis and is repugnant to Christian social principles." Should our country suffer a depression, the cry to nationalize at least the major industries is bound to arise. The mass will feel convinced that "the Government," this new-found *deus in machina*, will be able to rectify whatever is wrong and satisfy all of its demands.

An Irish Franciscan recently published a "Common Programme for Capital and Labor." If he were blamed for his presumption in suggesting it, Fr. Felim stated, he would say in self-extenuation "that the President of the Irish Trade Congress, in his presidential address at last year's congress in Cork, admitted that Irish Trade Unions have no defined objective or common goal but follow an opportunist policy." Hence he offers seven pointed paragraphs, one of which relates to the question we are at present discussing:

"In negotiating agreements with employers, not merely should just conditions of work, living and family wages be sought, but efforts should be made to secure a contract of partnership entailing shared ownership of the business, shared profits and shared authority through joint councils and committees."

The problem is, moreover, discussed at some length and with truly French clarity of purpose in one of the publications of the Institute of Applied Economic Science, which appeared in 1947, bearing the title: "Participation of the Wage-workers in the Responsibility of the Enterpriser." It is thus an idea, which has been suggested time and again in the course of years also in our country, is slowly gaining ground.

Almost two decades ago, Msgr. Donald A. MacLean, Professor of Social and Legal Ethics in the Catholic University of America, advocated not alone profit-sharing, but also "a considerable measure of management-participation." He felt that by adoption of both policies "human relations between capital and labor can be initiated with the result that many of the causes of unrest at present affecting our social system will disappear." Truly, to quote Msgr. MacLean again, "a very considerable transference of ownership of the means and the instruments of production and distribution,

¹) Die sozialen Lehren des Freih. v. Vogelsang. St. Pölten, 1894, p. 464.

from the possession and control of the few to the masses of mankind must be effected."²) That at least should today be clear to all.

Alcoholica

FIFTY, sixty years ago some beer advertisements were to be found in daily newspapers and monthly magazines, but few whiskey ads. Today the latter constitute a rich source of income for the secular press. Hand in hand with this extension of propaganda in the service of the manufacturers and purveyors of spiritous liquors has gone the invasion of residential districts by the so-called "package liquor store." Moreover, the tavern has opened its doors to women and hence, due to both of these temptations, intoxicated women are a common sight everywhere. And while every other social problem is discussed at great length, this question of intemperance is treated as if it were a mimosa, sensitive to the touch of man.

It is therefore we commend the attitude adopted by the *Casket*, Nova Scotia's Catholic weekly, which early in March inserted the following headlines and text on the front page:

WOULD CATHOLICS SUPPORT UNIVERSITY AS THEY DO THE LIQUOR COMMISSION?

Latest available figures from the Nova Scotia Liquor Commission, those for the year 1946-47, show that liquor sales in the seven eastern counties, comprising the Diocese of Antigonish, amounted to more than \$8,000,000 in that one year. The amount spent that year on education in Nova Scotia, including revenue from all sources, was less than \$9,000,000.

Catholics comprise 51 per cent of the population of the seven eastern counties. It is evident from analysis of the individual county figures that Catholics consumed at least half of the amount of liquor sold.

If the Catholics of the Diocese of Antigonish were asked to contribute \$4,000,000 to assist in the expansion of St. Francis Xavier University, anyone would say it was impossible," one prominent educator remarks. "You wouldn't get it even in a campaign spread over 10 years."

The "prominent educator" put his finger on a sore spot. Others, prominent and otherwise, would do well to contemplate the entire statement published in the *Casket*. Our nation's liquor bill is outrageously high, to the detriment of the economic and social welfare of families and the nation, and of the morals and health of individuals. Sociologists and reformers pay too little attention to a problem which exercises so far-reaching an influence on public and private

life as does the overproduction and consumption of alcoholica. Encouraged by the prevailing indifference towards the dangers of intemperance, the liquor interests seek to extend their privileges and to prevent what would "hurt their business," such as restriction of the number of taverns, package liquor stores, and earlier closing hours.

It is, let us add, particularly a question of "social security" we are dealing with. According to figures, supplied by the Distilled Spirits Institute at Washington in 1939, "alcoholic beverages" yielded "public revenues" for a total amount of \$5,269,150,261, from the recall of prohibition, some time in 1933, to and including the year referred to. In less than seven years, therefore the American people indirectly paid this huge sum of money into the coffers of municipalities, counties, states, and into the Federal Treasury. And the full amount of these taxes is, of course, imposed on the consumer, who must, in addition, defray the cost of the goods, their distribution and sale.

At best then we have to do with an expensive luxury, when we consider the liquor problem. The Greek poet Kritias, of Athens, who was, of course, neither a teetotaler nor a prohibitionist, declared that where wine is abused, sumptuousness comes storming and lays houses in ruins. And this holds true today. Nevertheless the subject is tabu to some while others handle it gingerly, like a thistle. In the meanwhile the producers profit while the abuses flourish.

Gambling

GENERALLY speaking, gambling is made light of even by those who discourse on private and public morals more or less officially; it is hardly recognized as "a social evil," particularly harmful in our country to the family. Hence the timely warning against this vice issued by the Most Rev. Dr. Kinane, Coadjutor Archbishop of Cashal and Emly, appears welcome. If the vice of gambling, he said, caught hold of a man, he must get money to indulge in it, and if he could not get it otherwise he would get it by stealing. Gambling involved a great waste of time, and a man addicted to it could hardly concentrate his mind on other things. It usually involved a great waste of money, with consequent poverty to the gambler and to those dependent on him.

How many families were there that had been ruined by gambling, which in some cases was more serious in its effects than even drunkenness.

²) Christian Industrial Democracy. Cath. Truth Society of Canada. Toronto, pp. 13-14.

Contemporary Opinion

THOSE of us who are no longer young remember when Cardinal Manning, then regarded as a great figure in English public life, was invited to settle a strike, which he did and with apparently no (?) effort. It is doubtful at the present time if the heads of the religious bodies in England and America could settle a strike without going to the communist element among the strikers. We see something similar in our foreign policy.

The Statist
London

I fear, certain Catholic reformers have gone entirely astray with their talk about a "peaceful" general strike and the "non-violent" pulling down of the whole industrial order with little worry of the consequences. I look upon any such Christian reformer as Machiavellian and even insincere if he can look with calmness upon the human disaster that would accompany any sudden destruction of the industrial order. At the same time I fear the Catholic industrial reformers, who think the order can be Christianized, will be too satisfied with a little reformism, bigger old-age pensions, more social security, health insurance, etc., such as the N. N. goes in for, going into the totalitarian or welfare State. They are really very close, as I recall you were one of the first to point out years ago.

*Sociologist*¹⁾

The philosophy of responsibility in modern times has further suffered from the impersonal, collectivist theories of society and of history which found favor during and since the last century. These linked human action more often to material forces and mass controls than to spiritual personality and individual responsibility. An earlier generation of devout and God-fearing people had recognized the challenge of some environments and the limitations imposed by hereditaries, but they still acknowledge that the generality of men remain free to make conscious choice between life and death, good and evil. But then social theory followed new lines, along which it has attempted to lead legal theory and application. As against the old philosophy of responsibility, there has grown up the theory that misconduct is

always abnormal, that what the law calls "crime" and what conscience calls "sin" are to be explained largely in terms of causes beyond the control of the "sinner" or the "criminal." The philosophy of responsibility has been replaced by the philosophy of excuse.

MOST REV. JOHN J. WRIGHT¹⁾
Auxiliary Bishop of Boston

When during the first world war of this terrible century the British Government sponsored the cause of the Zionists (for mundane purposes connected with the war) and then took on the League of Nations mandate for the purpose of providing the Jews with a "national home" in Palestine, it was not foreseen how the intervention would turn out. Only those who stick to principle as their guide in affairs—and in politics they are unfortunately a minority—were able to see ahead and to forecast that whatever the outcome, it could not be a good outcome, because good ends cannot be encompassed by bad means.

The means in this case were bad because the motive was bad. It is not enough in the majestic sweep of God's dispensation to help the Jews to regain a footing in Palestine merely in order to receive Jewish help in a war against the Germans. The penalty for such politics must inevitably be paid.

We are paying it today, not merely in the circumstance that the Jews have turned upon those who helped them, but in the far more important circumstance that the Jews are opening up, or scheming to open up, the whole of the Middle East and its glittering economic prizes (oil in particular) for the use of the Communist anti-Christian aggressor.

Diplomatic Correspondent
The Catholic Times, London

"Christ would be well content to see in His Church those only who bear His mark—only the poor, only the needy, only the afflicted, only the distressed . . ." So wrote Bishop Bossuet (1627-1704). Emphasizing the point, the Bishop insisted that "Christ . . . has plainly no need of rich men in His holy Church."

¹⁾ The Philosophy of Responsibility, sermon delivered at the Red Mass, National Shrine of the Immaculate Conception, Wash., Jan. 16, 1949.

¹⁾ In a letter to the *Warder*.

That is a hard doctrine for rich men, yet it is part of a tradition as old as the Church, a tradition that goes back to Our Lord's statement that it is easier for a camel to go through the eye of a needle than for a rich man to enter heaven.

Are we then to bar rich men from the Body of Christ? The answer, says Bishop Bossuet, is No. That is so because Christ wants to help the poor and, while He might send them His angels, yet "it is more equitable that they should be helped by their fellow-men."

That is the duty of the rich. Of their wealth they have a right only to that portion necessary to maintain a reasonable standard in accordance with their position. Of the rest they are stewards on behalf of the poor.

To return to Bishop Bossuet, "Yes, the rich were aliens, but they are naturalized by service of the poor."

*The Irish Catholic*¹⁾

Dublin

Sometime in the nineteen-twenties Dr. J. H. Clapham, President of the Economic section of King's College, Cambridge, spoke a few sentences that are worth our reflection. He contrasted the year 1920 with the year 1820, and the First Great War with the great Napoleonic Wars:

"Demobilization in France presented few of the problems familiar to us. Probably not one man in ten was a pure wage-earner. The rest had links with the soil. The land neglected during the war was crying out for labor, and every man had his place, even if it was a servile place in the rural society. Things were different in England; but our mobilization problems were smaller than those of our continental allies or enemies. Early in 1817 Lord Castlereagh, stated that 300,000 soldiers and sailors had been discharged. For these men no provision whatever was made. It is not surprising that the years from 1815 to 1820 were both economically and politically the most wretched, difficult and dangerous in modern English history. If the experience of Europe after Waterloo was on the whole of good augury for agricultural states, and especially for agricultural states with a competent Central Government, for the industrialized modern world that experience was less encouraging..."

Catholic News

Port of Spain

¹⁾ From a review of "Rich and Poor in Christian Tradition." By Walter Shrewing.

Fragments

IN *Les Légistes* (Paris, 1863), Coquille says: "Usury is a protestant doctrine; its first apologist was Calvin. Pauperism likewise is protestant; it is the daughter of protestant industrialism."

Today, D. W. remarks in the London *Tablet*, government is habitually in the hands of whole-time professionals, who are attracted to that side of life by its importance, and then magnify that importance, as men do their own activities.

There are three ways to defeat Communism, declares the Bishop of Ross (Eire)—political, economic and spiritual. The economic way is by a wider diffusion of private property and giving workers a share in the profits, management and ownership of business.

With Stalin's invitation for a meeting with President Truman in mind, *The Statist*, of London, remarks: "As we have bitterly learned from the days when David Lloyd George took his traveling circus about the golf courses of Europe, through the days when Mr. Neville Chamberlain took Sir Horace Wilson to Munich, to the days when Franklin D. Roosevelt and Mr. Churchill quafed vodka at Yalta and elsewhere with the Russian dictator, causes of war are not to be dissipated by convivial meetings of heads of States."

Some assert that the pathos of George Bernano's books was determined by the desperation of disappointed love and the disgust with our times. Which, he believed, had declared against *amour, bonheur, pauvreté*.—The world's distorted physiognomy bears witness to the correctness of the French writer's opinion.

Having referred to himself as an "all-time opponent of the communists", Westbrook Pegler says, he "smelled them in the American Newspaper Guild almost as soon as I found myself a member..." We have not heard the Guild has cleansed itself as yet of this influence.

It has been said with a measure of truth that if the world's politicians are the quintessence of intellectual superiority, surely the rest of us are little above the level of mental defectives.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Promoting Our Program

FROM time to time we find it necessary to call the attention of our societies to the important truth that the Central Verein represents a Catholic social movement with a very definite program. The CV has these many years dedicated itself to the great task of social reconstruction. It strives to make its humble contribution to this most necessary movement by disseminating, explaining and applying the principles of Catholic social doctrine, as these teachings are found in the official pronouncements of the Church, such as the encyclicals, allocutions and other authoritative statements of the Popes. It is well to bear this in mind at all times. A cause really sacred binds us together in a national body.

An exalted mission alone, however, avails little or nothing. An organization which forgets its program cannot serve the cause to which it is dedicated. It is necessary that the ultimate purpose of any organization be constantly borne in mind, especially when there is the recurring problem of arranging the program of the regular meetings. The program of each meeting of the society should contribute in its own measure to the promotion of the general purpose for which the society was organized. Otherwise meetings are held simply because the calendar of the parish calls for them; they really help no one, serve no lasting purpose and soon come to be regarded as occasions to be shunned whenever possible. Our first efforts should be directed to the important task of making our meetings purposeful. But it is this precisely which must be understood properly.

Let us be clear and unequivocal on this point of purposefulness. Entertainment and amusement of members, however much enjoyed, cannot by any stretch of the imagination be considered as giving purpose to our meetings. Societies affiliated with the Central Verein were founded for vastly nobler ends. But even when the program of the meeting is of a serious nature, there is still often much reason for regret. How often does it not happen that one of our societies will engage the services of a speaker whom very little is known. He is accepted simply because he is "a good speaker." Invariably such a person knows nothing of the philosophy of our movement. It need not be said, he not only does not aid our cause, but often enough does positive harm. To further aggravate

such an unsatisfactory situation the speaker is often permitted to choose his own subject. The net result of such a hit-and-miss policy must be obvious to every one. Our Catholic men remain ignorant of the problems and questions of the day; indifference increases; the Church's social teachings remain buried treasures; all incentive to Catholic Action is eventually killed. Small wonder that many of our organizations are dying a slow but sure death.

Little could be said in criticism of haphazard methods of conduct-meetings, if our societies had no source from which to draw information and subject matter for a constructive program of action. But this is not true of organizations affiliated with the CV. There is literally a wealth of sound knowledge in the resolutions and declarations of our national conventions. Add to these the resolutions adopted at state conventions, and you have ample subject matter for an instructive lecture at every monthly meeting for the year. Besides these sources of information and inspiration, all societies have the free leaflets published periodically by the Central Bureau, always timely in their topics. And then let us not forget our official organ, *Social Justice Review*. Any one of several articles or sections of our journal could be used for the evening's discussion.

In many instances too much importance is attached to the speaker; not enough attention is given to the subject to be discussed. Societies blessed with a zealous spiritual director who attends all meetings should rely upon him to give the monthly lecture as a rule. Some of our more successful organizations have been doing this to the great advantage of their members. In the course of the year all important Declarations of the CV will have been considered. When the spiritual director is not present to lead the discussion, the president, or some other officer, could very easily read a resolution of the CV or an article from the *SJR*, with questions and remarks from the floor of the meeting. No meeting should pass without a practical message for the membership.

The Apostolate to which we, as a national organization are dedicated, consists here and now in the faithful dissemination of knowledge of the papal directives which are issued as a blue print

for social reconstruction. Since this is our purpose, it should be reflected in the programs arranged for state conventions and district meetings in particular. Here far more than in meetings of parish societies is it necessary to choose speakers and subjects well. The harm done by unwise or ill-considered planning of programs for state and district meetings is great. Many societies are unable to have representation at our national conventions. Hence they are dependent entirely on the meetings of the state body or the district league for giving them the program of the CV. For this reason we emphasize the very specific nature of

the mission of the CV. Ours is not a vague program of general Catholic activity. Thus, a subject generally religious, or a speaker of conceded popularity, are not in themselves satisfactory.

The ills of modern society are very real. To successfully combat them Catholic Action must likewise be realistic and direct. We must among other things regard our various gatherings and meetings as so many wonderful opportunities for implementing our program. Let us not squander these opportunities by lack of proper planning of programs.

FR. VICTOR SUREN

QUESTIONS OF THE DAY

A GOOD majority of the American people in all of the states, and irrespective of their land of origin, believe in the sanctity and inviolability of our basic right, and will fight for it once the issue is made clear. I recall the language of the Kentucky Resolution of 1798—"This Commonwealth is determined, as it doubts not its co-states are, tamely to submit to undelegated and consequently unlimited powers in no man or body of men on earth." And the equally vibrant words of the Connecticut Legislature following the Embargo Act of 1807: "We maintain the right freely to navigate the ocean, was, like our soil, transmitted to us as an inheritance from our forefathers and the enjoyment of this right is secured to us, as a free and sovereign state, by the plighted faith of the United States." This reaction against excessive power has not changed.

Yet those of us who feel this way cannot in the year 1948 look to either major political party as an official champion.

The Democratic Party for a century or more was the protagonist of the individual and, of necessity, of States' Rights. However, after some years of slipping, in 1948 it openly and avowedly repudiated its ancient libertarianism and enthusiastically espoused an advanced form of collectivism in the Communist pattern. Of course, there are many Democrats who hold fast to the traditional belief.

The Republican Party today is straddling the issue with one foot in the collectivist mud and the other on the mountainside of personal freedom and choice. Yet I venture to say that the great

mass of Republicans, leaders and followers, would like to pull that left foot out of the mud.

The defense of our right has thus become an individualized responsibility, for the time being at least. It is a cause common to all Americans and all American communities, across all state, regional, and sectional lines. Yet, even more, the right itself, because of the intense interdependence of each person and each region with all others, is inoperative in its full vigor unless enjoyed unimpaired by all persons and sections simultaneously. Hence the political and regional differences of the moment are less fundamental than is the identity of our interests. We simply have to change our glasses to see this. The common trusteeship of our basic rights may be the means of abolishing for many decades the emotional schisms which have heretofore riven our people.

Therefore, the strategy to be pursued during the next four years is to form the same type of coalition of like-minded men and women, both in Congress and in the states, that has now for a number of years operated as an embattled minority. There would be this difference—we would have a simple and integrated program of action directed toward a single objective. Out of a successful cooperation of this nature, there might arise by 1952 a new party of liberalism to which all freedom-loving people could rally.

THOMAS HEWES

Former Assistant of the Treasury

In his 1947 State of the Union Message, President Truman expressed the opinion that "col-

lective bargaining agreements, like other contracts, should be faithfully adhered to by both parties." The remedy of a suit for damages for unjustified breach of contract is one of the most potent means of securing adherence to contracts. There is no reason why a collective bargaining agreement should have a different status in that respect than any other type of commercial contract.

Perhaps the finest statement in favor of Section 301 is that contained in an address which that great friend of labor, Justice Brandeis, delivered before the Economic Club of Boston on December 4, 1902, and which was referred to in the course of the Congressional debates (93 Cong. Rec. 4282):

"The Unions should take the position squarely that they are amenable to law, prepared to take the consequences if they transgress, and thus show that they are in full sympathy with the spirit of our people, whose political system rests upon the proposition that this is a government of law, and not of men."

"I can conceive of no expenditure of money by a Union which could bring so large a return as the payment of compensation for some wrong actually committed by it. Any such payment would go far in curbing the officers and members of the Union from future transgressions of the law, and it would, above all, establish the position of the Union as a responsible agent in the community, ready to abide by the law. This would be of immense advantage to the Union in all of its operations."

*Shipbuilders Council of America*¹⁾

The London County Council has published a pamphlet on sex education as a guidance to

their teaching staff and to any parents who may be interested. They are not alone in doing this. Many local authorities and public libraries have been concerned about their duty in this matter for some time past, and it is a difficult decision to have to make.

The arguments in favor of sex education are in theory very plausible; it is better for the child to be taught authentically than to gather its knowledge from dubious and often ill-informed channels, and self-knowledge should help self-discipline. Moreover, the middle-aged still have a memory of Victorian times when ignorance could cause much needless unhappiness. There is a great deal to be said, however, on the other side.

Such teaching is surely one of the first duties of parents, and should not be left to a profession whose members are mostly celibate women teachers, nor is a large classroom likely to be the best place to discuss questions of this kind. In my own experience these lessons often become a sentimental talk on such things as bees and flowers, of the real purpose of which the child has not the dimmest idea, or if they are more precise they may reveal that lessons on sex can stimulate as well as allay curiosity. It is one of the tragedies of the divorce of religion from education that these quandaries can arise, and it is earnestly to be hoped that sufficient publicity will be given to the many excellent religious publications intended to assist parents that are available. The Church should publicly reaffirm and explain that the problems of sex are not merely concerned with biological mechanism but are intimately and inseparably related to spiritual, psychological and moral issues of a much deeper and wider import.

*Christendom*¹⁾

Referring to the English Sunday, the observance of the Sabbath as ordained by law, Professor G. M. Trevelyan says in his "History of England": "The good and evil effects of this self-imposed discipline of a whole nation in abstaining from organized amusement as well as from work on

every seventh day, still awaits the dispassionate study of the social historian." To a writer in the *New Statesman* it appears that the "national discipline, far from being "self-imposed, is the work of a highly-articulate minority skilled in the constitutional use of power and convinced that it knows what is good for the rest of us."

¹⁾ The Position of the Shipbuilders Council of America with Respect to the Proposed Revision of the Taft-Hartley Act, N. Y., 1949, p. 25.

¹⁾ Journal of Christian Sociology (Anglican), Oxford, March 19, 1949, p. 7.

A Roman Voice on Rural Life

UNDER the leadership of Pere R. Archambault, S.J., of Montreal, the *Semaines Sociales du Canada* have developed into an institution that exercises a far-reaching influence among French Canadians, because the programs of their annual meetings are so well adapted to present needs. It was to the twenty-fourth Annual Session, conducted at Rimouski, Quebec, the Holy Father addressed a personal communication, commending highly the program of the occasion, which was devoted to a discussion of Rural Life.¹⁾ More recently the Dominican Father Cordovani, known as the "Pope's Theologian", one of the most important persons in the *Roman Curia*, has contributed to the *Osservatore Romano* an article on Canada's "Social Week" which deals exclusively with the one referred to. Publication of this article in the Vatican Daily has been accepted as an expression of the Pope's interest in and solicitude for rural life and the welfare of the cultivators of the soil. We present herewith the gist of Cordovani's discussion.

Particularly in more recent times the Church has devoted great interest to the rural problem. People in general over-value and over-estimate the present advantages of the city and under-estimate the moral-spiritual advantages of country life. The noblest traditions of the state remain founded in the rural communion of farmers. In order that the land may not be depopulated and the inherited traditions may not be disowned, the Church time and again calls attention to the favorable aspects of country life. It is therefore she everywhere promotes respect for and emphasizes the influence of the estate of farmers in society, and frequently issues instructions intended to orientate those seeking to promote country life.

Members of the present generation of young people desire to make money fast and as much of it as possible. Life in the modern city offers many pleasures and diversions, and hence entices young men and women and tempts them to leave the soil. In consequence, many turn their back on the vocation of farming, although work in the factory as a machine-tender may not agree with their personal inclination, because it lacks the joy a true vocation grants and is anything but a full life.

¹⁾ La Vie Rurale—Compte rendu des Cours et Conférences. Ecole Sociale Populaire, Montreal, 1948.

The farmer has at present reached a crossroad. In accordance with a noble tradition all of them would wish to found a hearth and home of their own. All too often, however, the young people in the country hear so little regarding what is good and noble in the occupation of farming and farm work that they are tempted to decide in favor of factory work. Farmers, people in the country, do not permit them to deceive you by promises that never may be realized! The worker in industry must pay out a good deal of money and hence his income, received in the shape of wages, is largely expended for rent and all the necessities of life. Both the cost of living and recreation are very dear in the city.

Work on the land is paid for in the shape of produce. It is true, the farmer has not, generally speaking, much cash money, but after all, he possesses what he and his family need to live. The name "farmer" is a composite for many occupations. The genuine farmer, before all, supports himself by his own efforts.

An economic crisis puts the worker and his family out into the street. Unskilled and semi-skilled workers do not enjoy much economic security and they are exposed to crises to a far greater degree than the farmer. The soil and what it brings forth always secures to the farmer the necessities of life. Together with his family he is rooted in the soil. The farmer has, moreover, no reason whatsoever for an inferiority complex. The opposite rather is true.

Life and labor on the land are far better adapted to man than life in the city and industry. The work of the farmer is far more healthy, less hasty and more satisfying than that performed by the man tied to a machine. The farmer's work keeps pace with the seasons of the year, with sunshine and rain. The course nature takes, ordained by God Himself, is slower. The farmer cannot sow or harvest in accordance with the law of a forty-hour week.

Performing soulless work as a machine tender or alongside a conveyor, man is not obliged to do much thinking. The worker is the servant of the machine, not its helpmate. In the case of the farmer's work, on the other hand, the entire personality of man may come into play. The farmer's work engages the whole man: his intellect, his will, his soul. The farmer's work is, moreover, variable and adapts itself to the seasons of the year.

Even though work on the land is frequently harder and demands more sacrifices than life in the city, in the factory, nevertheless life on the land is more consonant with the dignity of man. Laboring on the soil, the farmer is not reduced to a pure figure as is the worker in the factory so frequently. The farmer is able to preserve his healthy independence, his liberty. In the best sense of the word he is still his own master and lord; he can arrange his work, he can do it now or some other time, as he may desire, and without asking any one's leave.

The estate of farmers is healthy soil for the large family, true to nature. It is in the country the necessary natural prerequisites for the family are still to be found, also the strength of faith and the spirit of sacrifice.

Industry forces the wife and mother to leave the home. It is thus industry really opposes the family. The modern concept of things, which prevails

in the city and industry, frequently weakens the marriage bond, favors free love, promotes and increases divorce.

Life on the soil, on the other hand, holds the family together and offers the necessary means of life for a large family. The work of the farmer demands and at the same time promotes the unity of the farm family. For every member of the family there is an occupation suitable to the age, the vocation and the physical ability of each. The farmer lives and works in the workshop of God; he is God's helper. To a far greater degree than the factory worker, he observes on every hand the manifestations of God in nature. The farmer knows, while engaged in cultivating the soil and in sowing the seed, that God gives the harvest. This dependence on God draws him closer to God. It is therefore the cultivator of the soil is a religious, a pious man.

A Leaf from the Roman Catechism

EXPLANATION of the *Our Father*: Why do we say "give us" in the plural, but not "give me"? Because it is peculiar to Christian love that not each one is solicitous of his own good only, but, moreover, to labor for his neighbor and to be solicitous also of his neighbors welfare. To this must be added that the gifts God bestowes on one are not given in order that he alone may possess them or to live in luxury, but that he may share with others whatever he may possess in excess of his own needs. For St. Basil and St. Ambrose declare: "It is the bread of the hungry you retain; the garments of the naked you lock away."

"Quia proprium illud est christianae caritatis, non ut quisque de se uno sollicitus sit, sed ut praeterea de proximo laboret, et in curae suae utilitatis meminerit etiam alioem. Accedit eo, quod, quae

alicui munera divinitus tribuuntur, non idcirco tribuuntur, ut solus is ea possideat, vel in illis luxuriose vivat, sed ut cum aliis communicet, quae necessitati superfuerint. Nam inquit S. Basilius et Ambrosius (hom in Lc 12,18 ex vers. Ambr.): "Esurientium panis est, quen tu detines, nudorum indumentum est, quod tu recludis... Catech. Rom LV 13,16.

Thomas Aqu. teaches: Regarding the use of external goods man must not consider them as belonging to himself but as common: he should willingly share them with those in want. (a 1, II 66, 2).

Superfluous external goods are, in conformity with the natural law, owed to the poor. Ibid. a 7.

The Lord commands that not merely the tithe be paid, but that all of the superabundance be given to the poor. 2 II 87, 1 ad 4.

Well-known training experts have recently been added to the staff to assist the Internatl. Labor Office at Geneva in its accelerated training program. Channing R. Dooley, Director of the Training-Within-Industry Foundation who was in charge of the United States Government's training-within-industry program during the war, has recently been appointed as an ILO consultant. Fred Erhard, Assistant Director of the Bureau of

Apprenticeship in the Department of Labor, has been lent to the ILO and additional experts will be borrowed from the British and French Governments.

The ILO's other programs in the manpower field—migration and employment service operation—are closely coordinated with this technical training work. And the over-all manpower program is being coordinated at the top international level with the United Nations, its regional bodies, and the other specialized agencies.

SOCIAL REVIEW

Catholic Social Action

THE Catholic Union of Great Britain, founded in 1871 and whose president has always been the Duke of Norfolk, has been given by the Hierarchy the task of guarding Catholic interests which require representation to Government departments or parliamentary action. "The pace and volume of modern legislation, especially in the field of social welfare," state the Bishops, "is such that some provision affecting Catholic interests or institutions may easily slip through unnoticed or without its implications being understood even by its framers, and it is essential that such matters should be closely watched and brought at an early stage to the notice of the Hierarchy. It is no less essential that action in the Catholic interest should be co-ordinated and that there should be no overlapping or duplication of effort."

The original purpose of the Catholic Union was set down in its constitution as "the promotion of all Catholic interests, especially the restoration of the Holy Father to his lawful sovereign rights." Members of the union include many influential Catholics.

"Kindergarten of the Air"

ACCORDING to a statement, issued by the Overseas Representative of the Australian Broadcasting Commission, this body has been conducting for the past seven years a "Kindergarten of the Air." Beginning in the early war years, when committees of the Free Kindergarten Movement in Perth, Western Australia, were faced with the evacuation of children from populous areas and consequent cessation of their work, they asked the A.B.C. if they would broadcast a Kindergarten Session each morning. With some misgivings, the Broadcasting Commission consented, auditioned Kindergarten teachers, and began an experimental session in Perth.

From the very first, its popularity seemed assured and it was soon extended on a nation-wide basis. Mothers reported children, normally inattentive, sitting entranced in front of the loudspeaker, dancing, joining in song and movement, and happily continuing with directed activities after the sessions finished. Even two and three-year-olds were found to be joining in the singing games and nursery rhymes.

"Kindergarten of the Air" includes simple music and movement, "listening" music, poems, nursery rhymes and action songs, handwork, suggestions for nature observation, little prayers and hymns and, of course, a story each day. Often all topics are woven round a special project.

The Kindergarten broadcaster has always in mind the danger of passive listening, and encourages the children to join in with her, or with children in the studio; encourages them to use their eyes and hands as well as their ears. The session has been used with advantage in hospitals for spastic patients.

Housing

FOUR million houses heretofore ignored in reports by Government agencies are now recognized as actualities by some of President Truman's top economic advisors, according to the *Wall Street Journal*. The paper reports that the economists uncovered these facts after it became evident that the housing demand had softened at a time when nearly everyone in Washington expected it to continue. Opinion is that one result of this "new discovery" could be a lessening of pressure for public housing. The Bureau of Labor Statistics, its figures are the basis for practically all judgments of the Nation's housing needs, has ignored the fact that renovations and improvement of "sub-standard" houses have provided an additional 4,000,000 homes. The B.L.S. figures have made no attempt to estimate the number of farm dwellings constructed in the last few years.

According to the *Wall Street Journal*, the President's advisors do not think that their findings argue against the need for *some* federally subsidized housing, but they do fear that Mr. Truman may have asked for too much.

Hospital Operating Costs

THE average daily cost of caring for a patient increased 131 per cent since 1941 in southwestern Ohio hospitals it was ascertained by a survey recently conducted by Hospital Care Corporation, Cincinnati, for the hospitals which participate in that Blue Cross Plan. The average daily cost of caring for a patient increased from \$6.85 in 1941 to \$15.80 during August, 1948. The survey revealed an increase of nearly one-fourth in hospital operating costs during the past year alone.

Major reasons for the 131 per cent increase in hospital operating costs were found to be increased wages and salaries, higher food and supply costs and the increasing use of the more expensive types of drugs. Of necessity, hospital wages and salaries are the highest in history.

Copartnership

WHILE here in our country there is a lack of efforts to promote the knowledge of the feasibility of copartnership, England possesses in the Industrial Copartnership Association an organization devoted to that purpose.

Sometime during the recent winter the Association conducted a meeting addressed by a representative of the Solicitors' Law Stationery Society and also by the member of a firm of fur dyers. Both speakers described the co-partnership schemes of their firm.

A member of Parliament, who is a director of a company which operates a successful profit-sharing plan, presided. The announcement of the meeting stated: "There will be questions and a discussion. All interested are welcome."

Minimum Wage

AN important development in the field of minimum wage administration is embodied in the recently amended "Regulations Governing Standards Applicable to Employees of National Park Concessioners," issued by the National Park Service, U. S. Department of the Interior, and effective January 1, 1949. The principle underlying the regulations is that: "The public using the National Parks is better served when the employees of the concessioners enjoy the benefits of fair labor standards and when, in this respect, they are treated at least as well as those employed in similar occupations outside such areas, but within the same State."

Concessioners must comply with the standards established by, or pursuant to, the Labor Laws of the State in question (which would apply to the employees of the concessioner if his establishment were not located in a National Park). Minimum wages, child labor, hours of work, and safety laws may be involved. The regulations establish an hourly minimum of 40 cents unless a higher minimum has been fixed for the occupation or industry by the Labor Laws of the State of employment, in which case the State law prevails.

Labor Racketeering

UNFORTUNATELY, the labor movement in our country has here and there permitted racketeers to fasten themselves, in the fashion of parasites, on labor unions. A court case (Excelsior Baking Co., U.S.D.C., Minn.), recently decided, throws light on the influence racketeers exercise in some instances. The Baking Company, it is said, being face to face with a difficult labor situation, was advised to establish contact with certain individuals who would be able to help them meet the situation. Without inquiring into

their character and qualifications, the company's officers dealt with them. Long before a satisfactory labor agreement was worked out, the unsavory reputation of the "labor negotiators" was revealed. (They were underworld characters—one a member of Detroit's notorious Purple Gang.) The company secured a satisfactory union contract and paid the "negotiators" about \$15,000 in cash. The expense was charged against accounts that did not reflect the true nature of the payments. (Baking Co. blamed this on its deceased accountant.) The Court Commissioner would not allow Baking Co. to deduct the payment and the Court sustained him on three grounds:

The amount paid was unreasonable: Baking Co. didn't show just what services the "negotiators" performed. They had no apparent qualifications for the job. The amount paid was far out of line with amounts (\$200 to \$500) paid previously to a reputable labor counsel.

The expense was extraordinary: The way Baking Co. paid for the services and charged the expense on its books showed that.

Allowance would be against public policy: Even if the government didn't prove the negotiators guilty of any misdeeds, Baking Co.'s officers must have known their reputations.

Attacking an Old Evil

REGULATION of temperature in textile mills has long engaged the attention of those anxious to protect the health of men and women (and formerly children) employed in the industry. The following resolution on atmospheric conditions in the textile industry was adopted by the fifth biennial Conference of the Textile Workers Union of America (C.I.O.) held in April 1948:

"Therefore be it resolved that we seek to have employers of the mills in which we are collective bargaining representatives maintain healthy and comfortable atmospheric conditions by controlling the temperature and humidity so they shall not exceed an effective temperature of 80 degrees; and

"Be it further resolved that the Textile Workers Union of America seek legislation in the respective States requiring employers to maintain atmospheric conditions for no higher than an effective temperature of 80 degrees."

A manual, "Air Conditioning in Textile Mills," recently issued by the research department of the Textile Workers Union of America, advises management how to overcome adverse atmospheric conditions and instructs workers how to determine whether temperatures in their plant are suitable for healthful and efficient job performance.

Adult Education

THE recently-organized Canadian Council of Correspondence Education plans to found a special course on Canadian citizenship, it has been announced. The Principal of the Saskatchewan Government Correspondence School said this decision was prompted by increased immigration and by Newfoundland's forthcoming inclusion in the Dominion.

The Council was formed recently by Saskatchewan, British Columbia, Alberta, Manitoba, New Brunswick and Nova Scotia, to improve the status of education in Canada, serve as an official representative of Canadian correspondence education, promote mutual aid in Dominion schools, and make the public more aware of this form of education.

Farm Buildings

THE Construction Industry Information Committee reveals that American farmers have spent almost \$7,000,000,000 since the beginning of 1940 for modernization and replacement of their homes and other farm buildings. More than a billion dollars was spent by farmers for this purpose in each of the last two years alone. "As a result, this decade has seen the greatest era of farm improvement in the history of the country," said Melvin H. Baker, chairman of the committee.

Meanwhile, a U. S. Department of Agriculture survey, undertaken in the Spring of 1948, indicates that 57 per cent of all New York State farms had some work done on at least one on-the-farm building. Fourteen per cent of New York farms had started or completed a new building, of which one out of seven was a farm house. The balance had repairs or remodeling done on existing buildings.

Accident Record of Farm People

FIVE persons were reported injured during the first 4 months of 1948 for every 100 farms included in sample survey made by the Bureau of Agricultural Economics. The survey included interviews with about 12,000 farmers in 871 counties, selected to be representative of the entire Nation.

From the survey, it is estimated that for the whole Nation farm people and farm workers had approximately 275,000 lost-time accidents during the 4 months, and lost 6 million days or more from regular activities. No allowance was made for time lost by persons who were fatally injured or permanently and totally disabled. Average time lost per accident reported was about 22 days.

Medical, dental, and hospital expenses which resulted from these accidents averaged just over \$40 per person injured, or about \$52 per person if accidents involving no such costs are excluded. The total bill for medical, dental, and hospital care of injured persons was estimated at more than 11 million dollars. About 49 percent of all accidents were the result of farm work. Five percent of the accidents were associated with housework; 16 percent with recreational activities and 30 percent with some other activity.

Land Ownership in U. S.

ABOUT 87 percent of all farm land in the country, covered by the 1945 Census of Agriculture, was held by individuals, according to a Nation-wide survey made in 1946. The remaining 13 percent of the farm acreage was owned by corporations, partnerships or public agencies. The demand for 1948-49 is for approximately the same volume.

Reports indicate that for the participating countries as a group, bread-grain production this year was about 23 metric tons compared with 21 million last year and nearly 35 million tons prewar.

The 82 percent of the persons who had full ownership of farm land also owned more than three-fourths of 994 million acres held by individuals. In the Northeast region, 87 percent of the owners held 83 percent of the land under full ownership. In contrast, the percentages for the West were 76 percent of the owners and 75 percent of the land. Percentages in the North Central region were nearly as large as those in the Northeast while those in the South were similar to the West.

Soil Conservation

A REPORT by H. H. Bennett, Chief of Soil Conservation Service, expresses the opinion that the "margin between land deterioration and land conservation in the United States has been so narrowed that the goal of a permanent agriculture is in sight if we but speed up our efforts." In an unusually cheerful report, Bennett told the Secretary of Agriculture that by sharply increasing present conservation operations on the land, the United States can overcome and control erosion within 20 to 30 years. Those less optimistic will wish to add: Provided neither a serious depression or civic disturbances interfere with the present program.

According to the report, there were 2,033 conservation districts, comprising 1,114,003,200 acres, including about three-fourths of all the farms and two-thirds of the farmland in the country.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

II.

Reputation

WHAT was the reputation these men and women enjoyed among their fellow citizens? "Well," in the words of Al Smith, "let us look at the record." It would seem to have been the fairest.

The Rev. Carl Jos. Oppermann, Director of the Priests' Seminary, Vincennes, Indiana, in a letter written in 1845²⁾ has the following to say about their religious spirit: "Tears of joy flowed when with old German honesty (*Biederkeit*) they shook hands with me. The devotion and piety of this parish deeply edified me. Gamblers and tipplers are not to be found amongst them. The love of order, the thrift and industry of the local farmers will soon transform Teutopolis into a pleasant and charming place of residence. These poor North Germans have already accumulated \$500 earned in the sweat of their brow, to proceed to the erection of a new church.—Happy the priest who presides over a parish which is aware that sacrifices made for God's sake do not impoverish but enrich."

What Judge Thorton thought of them as loyal citizens, we have already learned.

In 1887, when the so-called drummers were the liaison between the wholesalers and the retailers, the Rev. August Brumleve, Red Bud, Illinois, travelled with two of them from St. Louis to Teutopolis, the one a veteran of the Simmons Hardware Co., St. Louis, the other just a beginner from the Wulfig and Dieckriede, wholesale grocers. Rev. Brumleve was amused to listen to the following counsel given by the veteran to the beginner, when the latter was anxious to find out with what kind of people he would have to deal. Said the veteran: "Listen, young man, you will get into a vast settlement of German Catholics. They are religious and mean it. See their large church and watch their attendance at divine services. They are prolific and give their children the right education. See their schools. And above all they are honest. They

will not buy goods for which they have no sale, and they turn over the goods on a small margin of profit. You may have trouble to sell to them, but they pay for what they buy."

As to what our Congressman, the Hon. M. D. Foster, thought of his constituents of Teutopolis,—the men of the Teutopolis Press want to go on record for the following: "On October 23rd, 1906, the Congressman with a few companions appeared unexpectedly at the wedding celebration of Joseph Kremer and Mary Wernsing at the Wernsing home a few miles south of Teutopolis. The parties enjoyed themselves heartily. Mr. Foster delivered a short address in which he expressed profound appreciation of the cultural and moral value of these traditional German folk-feasts. He declared that their loyalty to their adopted country was well known to him and that he considered it a special privilege to represent at the national capital such a large group of law-abiding American citizens of German descent, to which his constituents of Teutopolis belonged. We, the undersigned, were personally present."

C. H. Worman, Publisher of the Teutopolis Press; John H. Probst, Editor of the Teutopolis Press.

When in 1916 the Americans of German descent were accused of disloyalty by Congressman Gardner of Massachusetts, Mr. Foster delivered a remarkable speech in their defense.³⁾ That the Hon. Congressman had his constituents of Teutopolis especially in mind, is evident from the fact that he made a reprint of his speech and mailed it to the Teutopolis people.

Mr. Harry S. Parker, a prominent non-Catholic lawyer of Effingham, who enjoys the absolute confidence of the Teutopolis community, paid them an exceptional tribute on the occasion of the monster Loyalty Demonstration in Teutopolis, April 14th, 1918. Said Mr. Parker:

"You are a law-abiding class of citizens, which is evident to me as a lawyer of this county from the fact that, during my experience of many years, I do not recall a single instance where anyone of your citizens has been indicted for violating the laws of the land." "In your Church patriotism is part of your religion and I congratulate you fortunate people of Teutopolis." Further comment is superfluous.

Finally it should be mentioned that Teutopolis

²⁾ *Central Blatt and Social Justice*, St. Louis, (September, 1918), Vol. 11, p. 183-84.

³⁾ *Congressional Record*, Jan. 11, 1916, p. 922.

is not an isolated unit; not in the sense that there are not many more similar racial groups scattered practically all over the country, but for many years it has belonged to an organization known as the Catholic Central Verein. This Verein was founded in Buffalo, N. Y., in 1855. From its beginning it had the approval of Bishop Timon of Buffalo, given with the understanding that it stay out of party politics. Its purpose was mainly to look after the spiritual, social and civic needs of the German Catholic immigrants. This organization has spread from Boston to San Francisco and has branches and affiliations in almost every state. To its credit it must be said that it was never seriously suspected of disloyalty.

Hence the Central Verein must be distinguished from the still larger organization, the National German-American Alliance. The latter became involved in politics during Woodrow Wilson's second campaign, incurred the President's displeasure and decided to dissolve in 1918. The two were never in sympathy; in fact the Alliance contemptuously called the Verein "Kirchen Deutsche," Church-ridden.⁴⁾ This label may be allowed to stick, in as much as the Verein always had the approval of the American hierarchy. But the Verein is far from being simply a religious society. On one occasion at least, when its state branch of Illinois had its annual convention in Springfield, during the incumbency of Edmund F. Dunne, I heard the Governor deliver an eloquent speech in which he not only heartily welcomed the Verein to the capital, but also expressed his appreciation and his gratitude to them for the aid they had given in securing sound, much-needed social legislation.

Throughout its history the Central Verein has pioneered in many endeavors (in behalf of the best interests of the country), and enjoys today an enviable reputation among Catholics and others, not only in this country but abroad as well.⁵⁾

From the contents of this chapter it should be evident that the people of Teutopolis, while interested in their church and in their schools and business enterprises, were free from narrow-minded parochialism. They were truly public spirited, always ready to assist to the best of their ability in all movements intended to advance our civic and social welfare in general; and, hence, were always highly esteemed by their neighbors.

CHAPTER II

Peace Sunday, March 21, 1915

The Calm Before the Storm

By this time it was evident that the hopes for a just and speedy peace among the belligerents in Europe were vain. Science, lauded for years as the panacea of private ills and public catastrophies, had failed to prevent the outbreak of the war; all the jockeying of diplomats to localize it, proved worse than idle; war had already engulfed practically all Europe; and now leading newspapers deluged the world with atrocity stories and atrocity scenes fabricated in their own studios, and poisoned the minds of the people and stirred up racial hatreds. Pope Benedict XV took this occasion to call the attention of the nations to the only two means that ever have placated the anger of God and secured the peace of nations, prayer and penance. For all Catholics the world over he set aside Passion Sunday, March 21st, as a day of prayer for peace, calling upon all Christians to join with the Catholics. Details he left to the Bishops and to the ingenuity of local pastors. As usual, these instructions of the Holy Father were promulgated by the Ordinaries in circulars issued for the purpose.

After consulting with the Rev. Eusebius Helle, O.F.M., the zealous assistant of those days, we decided on a program which is to be found in the parish announcement book of that year on Sunday, March 14. It reads: "Our Holy Father, Pope Benedict XV, has appointed next Sunday a day of universal prayer for peace. Our Bishops and our President have already repeatedly exhorted us to prayer in this visitation. Our Holy Father urges Catholics of all ages to do so, also to receive the Sacraments and to make the day a day of prayer. We know what that means. World conditions grow worse from day to day. We believe that God Almighty is the Ruler of nations and we believe in prayer. Many of your relatives in the Old Country are in dire distress. Let us aid them and make the best of this grand occasion. Here is the program:

"Next Friday is the feast of St. Joseph. Let as many as possible go to Confession and to Holy Communion on that day. Moreover, since the Holy Father wishes the children especially to take part in this crusade of prayer, I will conclude this week the instructions of the little ones of the parish for their first Holy Communion. They will

⁴⁾ Child, Clifton J. *German Americans in Politics 1914-1917*, p. 176.

⁵⁾ Central Verein: *History, Aim and Scope*. The Central Bureau, St. Louis, p. 4.

go to Confession Friday morning after the Lenten devotions. All other children will go to Confession Friday afternoon. In the parish Mass on Saturday morning all these children will receive Holy Communion, the little ones for the first time. Ample opportunity will be given to the grown-ups to go to Confession all day Saturday and Sunday morning, in order that the whole parish can comply with the wishes of the Holy Father next Sunday. At ten o'clock Sunday morning there will be a solemn High Mass with exposition of the Blessed Sacrament and adoration the rest of the day. A sermon appropriate for the occasion will be preached in the High Mass.

"Program for adoration in the afternoon:

- 12-1, first division of the school children;
- 1-2, second division of the school children;
- 2-3, the married ladies of the parish;
- 3-4, Vespers and Compline;
- 4-5, the young ladies of parish;
- 5-6, the young men of parish;
- 6-7, the married men of parish;
- 7—, solemn close with Benediction.

"I know that the parish choir, under the direction of Prof. Louis Rieg, will be only too glad to do its best on this memorable day."

That was indeed a strenuous program for one week; but we felt confident that we could carry it out. The response of the parish to this appeal was indeed generous. We, in our peaceful Teutopolis, commenced to feel the first tremors of the upheaval that was rocking the social and political structure of Europe. The people sensed the seriousness of the conditions and put their whole heart and soul into that day of prayer. I take the report on that celebration partly from my diary and partly from the *Teutopolis Press*. In my diary of that year on page 156, I find an entry which in part reads as follows:

"Today, March 21, we celebrated Peace Sunday; it was Passion Sunday. It was certainly edifying to observe the readiness with which our people responded to the appeal of our Holy Father for a day of prayer for peace in Europe. Catholics thus give a magnificent example of their unity of faith and devotion. Of course, rationalists that have drifted into barren infidelity will scoff at the simplicity of Christians and say that prayers have very little to do with the success of arms. However, we do believe that the Almighty still holds the universe in the palm of His hand, that it is ruled by His Providence and that He shapes the fate of nations. Does not the Old Testament demonstrate

repeatedly how much prayers, especially the prayers of His annointed and of little children, have to do with the issues of battles and the fate of nations? Repeatedly I have today been reminded of a remark the learned exegete Allioli makes regarding Matthew VI, 6: '*Ob die groessten und segensreichsten Ereignisse der Geschichte durch das Schwert eines Kriegers und die Klugheit eines Staatsmannes, oder mehr durch das Gewimmer der Kinder und durch das Flehen der in ihren Kaemmerlein Betenden entschieden worden sind, wird einst das Weltgericht lehren.*'"

In the issue of the *Press* of March 25, we find the following: "All honor to Teutopolis for observing the day of universal prayer for peace, as it did! Even the school children, as directed by the Holy Father, had their share in it. The Rev. Pastor had prepared 29 of them, from seven to nine years of age, for their first Confession and first Holy Communion for the occasion. All of them received Holy Communion in a body on Saturday, and again on Sunday. The Fathers report that they heard at least 600 Confessions of adults; and fully 800 received Holy Communion on Sunday in the 7:30 Mass. Practically the whole parish received the Sacraments and assisted at the Masses.

"At ten o'clock a solemn High Mass was celebrated. The Rev. Joachim Maier was celebrant, assisted by Rev. Fathers Eusebius Helle and Gregory Knepper as Deacon and subdeacon, resp., the Rev. Frater Paul Eberle acting as Master of Ceremonies. The church was packed. The Rev. Pastor preached a sermon that measured up to the occasion. In the introduction he sketched the grief of the Holy Father over the havoc of war, wrought amongst his children in Europe,—a grief which had shortened the days of the late Pius X, and which had induced the present occupant of the Chair of St. Peter to make an appeal to all Christendom to pray for peace. The sermon was on the causes and on the meaning of war in the light of faith, emphasizing the fact that the crimes of nations are the causes of war, and that the time of war is a time of prayer and penance and moral regeneration. In his conclusion he exhorted the faithful to join in the prayers for peace, both for Europe and for our own country. And he invoked St. Joseph, the patron of the entire Catholic Church; the Immaculate Queen of Heaven, patroness of the Church in the United States; and St. Francis, the patron of our parish,—to intercede for us and to obtain for us pardon and grace and

peace. After Mass the Blessed Sacrament was exposed.

"In the afternoon, not only did the sodalities, in turn, observe their hour of adoration, praying and singing lustily, but many also assisted at Vespers or in some other way put in an extra hour of prayer.

"At the solemn closing at 7:00 p. m., the Rev. Pastor was celebrant, assisted by Rev. Fathers Gregory and Eusebius as Deacon and Subdeacon, respectively. Again the crowded attendance gave ample proof of the devotion of our people; and with the same fervor that had characterized all the services of the day, the prayers prescribed for the conclusion were recited. After Benediction with the Blessed Sacrament, the parish sang the "Holy God". Special thanks are due to the choir for the liberal share they took in the religious program of the day.

"Similar services, according to the decree of the Holy Father, were held the same day in the churches of Effingham, at Bishop Creek, Island Grove, Lillyville and Green Creek."

So far the reports. It should be noted that our neighbors, not of German extraction, clearly did not seem to have entertained the slightest suspicion that this generous outpour of prayers for peace, could have been for a victory of the Kaiser. The poisonous propaganda had not yet infected our people.

CHAPTER III

Clouds gather over Teutopolis

It is not within the scope of this monograph to trace all the nefarious propaganda that developed during these kaleidoscopic years; nor can it concern itself with the question which of the two parties was the more successful in this doubtful enterprise, the pro-Allies or the pro-German.¹⁾ If this unenviable distinction should be ceded to the former, it is only because they were better equipped for their task. At the same time, however, we can not well understand the impact of the campaign of vilification, to which communities like Teutopolis were subjected, unless we take into consideration the local circumstances which readily exposed Teutopolis to suspicion and misrepresentation, and also the attitude of those in higher places in our country. It was these conditions that finally caused such an alarm in Washington that the Department of Justice ordered an investigation.

¹⁾ Frank Sinclair, Milwaukee Journal, October 8, 1939.

Local background

While the better informed neighbors, irrespective of creed or class, held the people of Teutopolis in high esteem, there was still at this time a considerable element in southern and southeastern Illinois that considered them in a different light. A good many of them were descendants of the frontiersmen who had come from Kentucky, like the Lincoln family, and belonged to various Protestant denominations. Catholics amongst them were few and priests still fewer, if any. People in Pope county, as late as 1920, claimed that they had never seen a priest. Nor was there much contact of these groups with the world at large. They lacked the means of contact. It was the horse and buggy age, no automobiles, no telephones, no radios, and the clay roads were frequently impassible.

Moreover, it was in these remote rural districts that the spirit of Nativism, Knownothingism and APAism not only died hard, but flourished with the aid of the "Menace", the "Yellow Jacket" and the rantings of the notorious ex-priest Fresenborg (Thirty Years in Hell). To all those who fed upon such pabulum, Teutopolis was a veritable bugaboo; and that for a number of reasons. Some were commercial and racial considerations. Located on the old National Road between Cincinnati and St. Louis, Teutopolis was bound to flourish. It was nothing unusual to see farmers from the backwoods come in twenty and more miles to patronize its stores, mills, workshops, yes, and also the saloons. And these Germans knew, too, how to advertize. At least on certain days they served substantial free lunches to their customers, who had to be on the road for an entire day. The "Yankee businessmen" out in the sticks were no match for their competitors in Teutopolis. Hence business rivalry and jealousy; and what was more natural than to hide the green-eyed monster behind a cloak of racial prejudice and call the Teutopolis competitors "Germans", "Dutch", and "foreigners"? It was even claimed that the "Yankee" wives were jealous of their husbands, fearing that the German ladies might alienate the affections of their husbands by their culinary skill. The writer remembers at least one instance when one of these gentlemen from the hinterland, after he had regaled himself with luscious pork sausage, departed with the determination to have every hog he would ever butcher turned into pork sausage, but was disappointed when his good

wife declared herself wholly ignorant of this particular branch of domestic science.

No doubt, however, religious misapprehension, more than anything else, caused our neighbors from the outlying districts to view their fellow citizens of Teutopolis in a distorted perspective. From the earliest days Teutopolis was predominantly Catholic. This fact was enough to draw the attention of the itinerant preachers of those days, known as "circuit riders." But we learn from the letter of Rev. Oppermann, 1858, how utterly they failed to establish themselves.²⁾ For them Teutopolis was hopeless. Never again was there preached a Protestant sermon in the burgh. Then, in 1858, these good people received the surprise of their lives when the Franciscans arrived, these remnants of the "Dark Ages!" These "monks" with their shaven crowns, clad all year round in coarse woolen habits, held together by a woolen cord around their waist! Walking even in winter barefooted in sandals! The lay Brothers, feeling themselves embarrassed in their work and prayers in the garden by annoying spectators, put a high board fence around it. The solemn services on feast days, especially the annual Corpus Christi procession through the village, attracted hundreds of curious visitors. All this naturally stirred the imagination of non-Catholics and gave rise to insinuating rumors. Conditions became worse yet, when immediately after the Civil War the Notre Dame Sisters opened an academy near by. They too put a high board fence around their property. That was evidence enough that the "monks" and "nuns" were screening something from the public. At once appalling "discoveries" were made. To mention only a few of them: they "discovered" an underground tunnel leading from the "monks" convent to the "nuns" academy and, of course, also a dry cistern was "discovered" in the "monks' " garden, containing exactly a hundred baby skeletons. Finally, believe it or not, they "discovered" also that the convent was being turned into a sort of arsenal. They had seen that "guns" were hauled in from Effingham. The Catholics of Teutopolis were going to drive all Protestants from Effingham County. This could not be tolerated. The "patriots" of Mason and Watson organized and drilled "a small company" to defend themselves. However a crisis was fortunately prevented by the timely "discovery" that these dreaded "guns" were organ pipes for a new Gratian Pipe Organ

to be installed in the local church, and the "patriots" disbanded. How deep-seated, however, these prejudices are and how gullible this class of people, is evident from the fact that these discoveries are periodically re-made, every 20 to 25 years.³⁾ The last time they were seriously made by parties from Montrose, Illinois, in 1940.

Finally, for a few decades around the turn of the century, a Mrs. Ada H. Kepley, of Effingham, carried on the anti-Teutopolis propaganda. She claimed the distinction of being the first woman lawyer in Illinois and was editor of a sheet called *The Friend of Home*. This valiant woman was a worthy commilito (fellow champion) of the notorious Carrie Nation, in the crusade against the saloons. Carrie's favorite weapon was, as we all remember, the crude hatchet, while Mrs. Kepley preferred more cultured weapons, the pen and the platform. For her patriotic sensibilities there were in Teutopolis too many Catholics, too many saloons, too many Democrats, and too many wooden shoes; too much German, especially in the school, too much religion, and too much sauerkraut; and a dire lack of patriotism and flag waving, even on the glorious Fourth of July. Nor was she slow in doing something about it. Her first triumph she registered in the campaign of 1888, when she claimed that she had made eight converts for the Republican party. Her next attempt was a miserable failure. One Sunday afternoon she tried to stage a W.C.T.U. rally on the main street of the village. But some young scalawags gave her such a malodorous reception that she pulled up stakes, shook the dust of Teutopolis from her "missionary" feet and decamped for good. However this failure could not discourage her from firing for years volleys of inky potshots into Teutopolis. The faculty of St. Joseph's College, particularly, she loved to single out as the target of her venomous missiles. The Padres were "corruptors of youth and of students for the priesthood," because they had beer delivered to the College. Now while in time of peace the people of Teutopolis were inclined to consider all this drivel as misplaced jokes, the simple and credulous folks on the prairies of Illinois, with their racial prejudices and religious antipathies, swallowed it as eagerly as a hungry bass in the Maries of the Ozarks swallows bait, hook, sinker and all. This condition proved tinder when the war-hysteria swept our country.

²⁾ *Central Blatt and Social Justice*, St. Louis, Mo., Sept. 1918, p. 183-84.

³⁾ Cfr. History of Effingham County. O. L. Baskin & Co., 1883. Effingham Record and Historical Sketch of Effingham Co., Rev. Eugene Hagedorn, O.F.M.

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Protector, Most Rev. Joseph E. Ritter, Archbishop of St. Louis.
President, Albert J. Sattler, New York, N. Y.
First Vice-President, Michael Ettel, Minnesota.
Second Vice-President, Rev. Victor Beuckmann, O.S.B., Arkansas.
Third Vice-President, Jos. H. Holzhauser, Wisconsin.
Fourth Vice-President, Mrs. Rose Rohman, Missouri.
President of the Natl. Cath. Women's Union.
General Secretary, Albert A. Dobie, New Haven, Conn.
Recording Secretary, Joseph J. Porta, Pittsburgh, Pa.
Treasurer, John A. Suellentrop, Colwich, Kans.
Marshal, A. M. Herriges, St. Paul, Minn.
Trustees: Harry Jacobsmeyer, E. A. Winkelman and Cyril J. Furrer, St. Louis, Mo.; Frank C. Gittinger, San Antonio, Texas; Joseph Kaschmitter, Cottonwood, Idaho; Edward Kirchen, San Francisco, Calif.; William A. Boerger, St. Cloud, Minn.; T. J. Arnold, Little Rock, Ark.; Charles Kabis, Newark, N. J.
Board of Directors: Frank C. Gittinger, San Antonio, Texas; Richard F. Hemmerlein, New York; Michael F. Ettel, St. Paul, Minn.; J. P. Wickenheiser, Strasburg, N. D.; August Petry, San Francisco, Cal.; Charles P. Kraft, Irvington, N. J.; Edward J. Hesse, Waterbury, Conn.; Max Nack, Milwaukee, Wisconsin.
Hon. Presidents, John Eibeck, Pittsburgh; Frank C. Blied, Madison, Wis.; Wm. H. Siefen, New Haven, Conn.; J. M. Aretz, St. Paul, Minn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, August Springob, Milwaukee, Wis.; Albert J. Sattler, New York, N. Y., C. V. President; Very Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Very Rev. Msgr. Rudolph B. Schuler, St. Louis, Mo.; F. Wm. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

HARMFUL SCHOOL LEGISLATION

THE Catholic school system in the United States is again under attack. While this in itself is nothing new, it is apparent that the opposition today is better organized than it was formerly. Catholics must be on the alert lest these institutions, a precious heritage from the past, be ruled out of existence, or so hampered by political control that they be prevented from achieving their purpose. Let us make no mistake about it, the issues involved bear very directly upon religious freedom.

Some of our Catholics, sensing the fact that the danger to our schools may lurk in ostensibly neutral legislation, are giving special study to all educational bills pending in the State Legislatures and in Washington. Nothing may be taken for granted, seems to them the only safe method of procedure in the present situation. Such an attitude is certainly commendable, especially so in our age when Catholics have a tendency to be strangely complacent and even indifferent in the face of prevailing dangers. It is thus with satisfaction that we learn of the efforts of the Catholic State League of Texas, which at present is opposing the State Gilmer-Aiken Bill, calculated to put all Texas schools under the absolute control of the State. At the January Executive Meeting of the Catholic State League, Msgr. Peter Schnetzer reminded the assembly that Catholic schools have been independent and must remain so. Centralization in education, he asserted, will deprive various groups in society of cherished privileges and rights. Particular

fear was expressed over the adoption of text books which Catholics in conscience could not use.

Discussion of the parochial school question on this occasion brought forth an expression of opinion in regard to appropriations from State or Federal Governments for our schools. Such appropriations, it was felt, will inevitably lead to government control. "When you accept money from them (State or Federal Governments), you are putting your schools under their direct control," was the summary statement of Father Henry Hug. The thought persists that the Catholic school system, is the product of an energetic Catholic Faith combined with the spirit of personal sacrifice. Of such a spirit was it born and by such a spirit alone can it survive. This does not mean that Catholic schools do not have the strictest right under distributive justice to financial assistance from the State, to the educational funds of which Catholics contribute their just share in the form of taxes. But freedom in determining our own policy in education is considered to be of such vital importance to the religious and moral welfare of our people, particularly our youth, that the sacrifices entailed in operating our schools without government financial assistance is not to be considered too great. It were well for us not to ignore the trends in government bureaucracy. Our Catholic schools, and our parochial schools in particular, could easily become casualties of this idea of centralization which has seized our country.

Bureau's Relief Program Expanded

FROM Upper Bavaria Very Rev. Provost Pulzer, who also serves as Dean of priests serving refugees, writes us to thank us for a package of woolen goods. "Before all," he states, "I will use the goods for the benefit of those children who are to receive their First Holy Communion this year and who have been unable to obtain anything since they were driven from their homes in 1945. They would be ashamed to attend First Holy Communion with other children in their tattered clothing."

We are also told that the number of unemployed and those who come, day for day, to beg for aid is great. "Because of existing conditions our organized Caritas receives but few gifts, hence I am deeply grateful to the Catholic Central Verein for any assistance you may be able to extend to me."

It is most gratifying to work hand-in-hand with German priests engaged in helping the exiles. Acknowledging the receipt of two food packages Rector Wilhelm Beule writes us:

"The want of the East German families driven out of their native land is still very great, particularly in case of illness. I gave one of the packages to a family, the provider of which has been ill for weeks and whose children are emaciated. The contents of the other package was distributed among a number of families with numerous children." And continuing Rector Beule states: "Every gift fortifies the hope of these poor people, their faith and their charity. We thank God and pray Him that he may bless the Central Verein and make it possible for you to continue to help our poor."

Writing in her capacity as Superior of a small community of School Sisters of Notre Dame, driven from Silesia and now laboring in Berlin, Sister M. Erentrudis states:

"At the end of my letter I have a great favor to ask of you. Would it be possible to send us some sheets and pillow cases? We lost everything when we were expelled from Silesia and would be very thankful for any help you could render us. Please pardon me for asking for a new gift after I have just thanked you for another one. But it is your charity makes me bold."

Because the number of orphans is so great in Austria, the Sisters of Perpetual Adoration, St. Benedict Monastery at Vienna, have decided to make room for twenty-five little ones. Mother Provincial M. Victoria tells us the rebuilding made necessary thereby has been completed and that children to be mothered by the Sisters would soon occupy their new home.

This information was added to the expression of gratitude for some food packages the Bureau had addressed to the monastery. Having spoken of the contents, Mother Provincial assures us that the articles found in the package would prove invaluable to the Sisters who were ill as well as those who worked hard. "Just now we are experiencing great difficulties, until

such a time when we will again have an income of our own and the expense of building will no longer increase from day to day."

A quantity of women's hose, received by the Bureau from a benefactress, was forwarded to St. Josefs Hospital at Grefrath near Krefeld. The Sisters had written us they were in need of stockings for girls in their care. "Yesterday", the Sister Superior writes us, "we received another valuable package from you. How welcome the consignment of stockings is, you may well imagine knowing our need. Now we are in the position to give all of the girls a pair of hose at Easter."

To his recommendation that a CARE package be sent, the priest in charge of a mission station for refugees, adds: "Neither money nor the gifts in the hands of Caritas (the official charity organization of Germany) suffice to mitigate the tremendous economic want of our German homeless brethren and sisters. It would be a work of charity were the family S... to feel your helping hand." This particular family, now residing in Hessa in the midst of non-Catholics, consists of seven people. The husband is ill and unable to work.

"Today (March 16th) the two packages with blankets arrived. I was speechless," writes the Sister Superior of St. Ann's Home for the Aged and Infants, "and found it impossible to express my joy for astonishment. If you had even a slight conception of the poverty of our Home, you could estimate the value of these blankets for us. Our heart often bleeds when poor unfortunate people come to us clad in rags, because it is impossible to give them even the most necessary clothing. Frequently even the money needed to defray our daily bread is lacking. Hence we thank you wholeheartedly for your kindness."

"Last Saturday morning," a priest writes from Cologne, "I gave some of the fine gifts received from you to a woman, a widow with three children, who is seriously ill. Moreover, I have also assisted an elderly married pair who lost their only son, their support, in the war. Then there is a scrub woman, who must work hard to support herself and her child, and who lacks everything, who was made happy by some of the things contained in your food package. On the evening of the same day I distributed some articles to a fine family consisting of parents and seven children. All of them, and myself, are grateful to you for the help you have extended to us."

"The undersigned has received the Care package you sent him," thus writes the Pastor of a village near Wesel on the Rhein. "I have divided the excellent woolen goods between two poor families, who wish me to acknowledge their thanks." Continuing, this Priest writes he himself wished to approach us as a petitioner. "All of my clothes are ragged. My overcoat is

over thirty years old. For fifteen years we priests have not been able to buy black goods for a coat or a pair of pants. Even now nothing is to be had. I am seventy-eight years old and celebrated my sacerdotal Golden Jubilee two years ago. In spite of my age, I am willing to continue in the service, but you may readily imagine that I would like to be decently clad. Should it be possible for you to help me to some black goods, I would be greatly obliged to you."

"To our great joy both packages, one containing household linens and the other quilts, reached us last week." Thus writes the Superior of an Old Folks Home near Olpe, Westphalia. "It is in the name of those entrusted to our care we wish to thank you for these gifts. Should it be your intention to send us a few more packages, we would be most happy, because we can use everything. Our old people lack underclothing and cotton goods. Everything is so dear that we cannot as yet afford to buy. The building you see on the card we are sending you is completely filled with aged, ill, and incapacitated people."

Having assured us, even the information that he was to receive a food package and several packages of lard had gladdened him, the Pastor of a Bavarian parish writes:

"Particularly the excellent lard is valuable for us because it helps mothers to properly prepare food and to grant their children the lacking fats. I distribute one pound at a time, in order that as many as possible may participate in your benevolent gift. Moreover, I do not give away the contents of a food package at one time; I always wait for cases of special neediness in families, as, for instance, when a child in poor health is taken ill. Ultimately you will receive expressions of thanks from all the people who have participated in your charitable gifts."

To his expression of thanks for food packages received the Pastor of Koblenz-Ehrenbreitstein adds:

"However I dare to submit to you a new request. In our economically poorly situated parish eight to ten women each week work unselfishly in our sewing-room for the poor, at present for the children preparing for their First Holy Communion. But these good women now lack such articles as thread, buttons, and similar items, but before all the necessary material from which to make dresses, etc. Hence I address to you a request to send us, if at all possible, goods or old clothing, and also thread."

While it is desirable to assist individual families, regarding whose neediness and worthiness there can exist no doubt, we must not forget the numerous charitable organizations engaged in the difficult task of alleviating the misery of hundreds and thousands of people who appeal to them.

Acknowledging receipt of three Care food packages, the Supervisor of the Catholic Railway Mission at Offenburg, a railroad center in Baden, writes us:

"Great joy prevails in the office of our Mission. All the many, many prisoners of war, civilian workers, returned from France, where they were obliged to labor, and those unemployed because of the currency reform, and many other needy, unite in spirit to send you a hearty 'God Bless You' across the ocean."

"Our work here in the railroad station at Offenburg has not diminished; day for day a large number of transients beg of us to aid them. We on our part are anxious they should experience some of the love we are willing to bestow upon them. That you should aid us so generously in our work is an incentive to do the utmost for the needy of today."

To his expression of gratitude for three food packages Dean Hahn of Cologne adds the following remarks: "We priests have never yet been able to do so little for our poor as at present, because the currency reform has almost wiped out all funds and there are almost no receipts, inasmuch as our Catholics must make great sacrifices for the restoration of our church. May the patron of our parish, St. Nicholas, the benefactor of the poor, be a mediator with God for our benefactors."

Knowledge of Natural Law Necessary

LATE in the fall of last year the National Law Institute was conducted at the University of Notre Dame. A general account of the proceedings of this meeting were given to the press by the NCWC News Service under the heading: "Natural Law is Basis of all Human Rights." The Dean of Notre Dame College, Mr. Clarence E. Manion, told the notable audience that the purpose of the Institute, an annual affair, was: "To achieve a more general understanding, appreciation and observation of the Natural Law." A desirable and necessary purpose indeed.

With a like intention the Bureau, some time in 1946, published a leaflet on "The Natural Rights of Man" by Rev. Lewis Watt, S.J., long connected with the Catholic Social Guild of England and its School at Oxford. It is a masterly discussion of a subject of first importance. The knowledge conveyed by the treatise is so necessary to Catholics, because the present denial of man's natural rights threatens something far more precious than the "Social Security" of which so much is made. Nevertheless the Bureau has been able to distribute fewer than 10,000 copies of the leaflet in over two years. A sad commentary on the willingness of people to arrive at an intelligent understanding of what is a fundamental problem of the present.

The contents of the fine leaflet may be conjectured from the following sub-heads, scattered through the six pages of Father Watt's discussion: Rights and Force; Materialism Destroys Rights; Rights Impose Duties on Others; Moral Obligation; The Natural Law; From Duties Come Rights; Fundamental Rights; The State has Rights; and International Rights.

Copies of the leaflet are available and may be had singly or in quantities, when required for reading or study courses.

Convention Motto

(From the address of the Holy Father to the Sacred College of Cardinals on His name day, the feast of St. Eugene, June 2, 1948.)

Only on the principles of Christianity and in accord with its spirit can the social reforms, called for imperatively by the necessities and aspirations of our times be carried out. They demand from some the spirit of renunciation and sacrifice, from others the sense of responsibility and endurance, from everybody hard and strenuous work.

National Convention and Tour

THE President of the Central Verein, Mr. Albert Sattler, has distributed a comprehensive, descriptive folder on the Convention and the tour arranged in connection with this year's annual meetings of the CCVA and NCWU in San Francisco. The 12-page folder is furnished by the railroad companies. The Convention is to be conducted from August 6-10. The folder describes in some detail the planned Pilgrimage to the Missions along the El Camio Real between San Francisco and Los Angeles, and the scenic routes through Colorado and Utah going to and returning from the Convention. A number of impressive photos of places to be visited during the three-weeks period give an added attraction to the folder.

The Convention and planned Tour offer to delegates, members and friends of the CV an opportunity to combine a very enjoyable and informative journey with the furtherance of the CV's program by attendance at its Ninety-fourth annual Convention. Cost of the trip from twenty-four cities in the east and mid-west, and details of how connections may be made from these cities with the Tour's Special Train are provided in the folder.

Delegates are asked to make their reservations early. At least 150 applicants are needed to meet the quota at the prices listed. Final arrangements and payment of fees must be completed by June 1. Copies of the descriptive folder and reservation blanks may be obtained from Mr. Sattler, Mrs. Rohman, or from State Presidents of the CCVA and NCWU.

Importance of Coming Convention

IT is just ten years since the Central Verein held its annual convention in San Francisco. One cannot help but recall at this time the spirit of tenseness that gripped all people in the summer of 1939 as the world tottered on the brink of history's greatest debacle, World War II. As one of the resolutions of the 1939 convention put it, "the nations of the world are dangerously close to another holocaust." Grim words that proved only too accurately prophetic. It was in the month of September, only a few weeks after the convention, Hitler's legions invaded Poland and the "holocaust" was begun.

After a decade we return to the hospitable city of San Francisco for our annual deliberations. The war,

begun in 1939 and concluded some four years ago, has only multiplied problems while solving none. In fact, the abysmal failure of statesmen to arrive at terms of peace even at this late date is indicative of the further moral and cultural decline in the past ten years. In our present worsened social conditions it becomes all the more imperative that we Catholics propagate, apply and live the teachings of the Church's social philosophy, in which alone rests the hope of our forlorn civilization. Since this great and necessary mission cannot be carried out except by intelligent and cooperative effort, Catholics must meet in planned and orderly session to discuss the many problems of the day. The annual conventions of the Central Verein for many years have been meeting this need in an eminent way. One has only to read the resolutions adopted at past conventions to appreciate the truth of this statement.

The coming convention in San Francisco, the Ninety Fourth in the history of the CCVA, holds a position of importance we must not under-estimate. We, therefore, urge all our societies to send delegates to this gathering. Personal sacrifice will be necessary to make attendance possible in many instances. But whatever the sacrifice, the cause is a worthy one.

An Estimable Life Member

FOR a quarter of a century the Central Verein has had in Mr. Michael Mohr, K.S.G., of St. Mark's, Kansas, a staunch and entirely unselfish friend and promoter. Even before his election to the presidency of the Catholic Union of his State he attended our Annual Conventions, always participating faithfully in the deliberations of the Committee on Resolutions. An experienced and successful farmer, his advice on farm problems proved valuable, whenever questions of rural life were being discussed. Sincere and straightforward, Mr. Mohr never hesitated to speak his mind and thereby commanded general respect. His fine qualities were acknowledged by the late Bishop of Wichita, Kansas, Most Rev. Christian Winkelmann, when he petitioned Pope Pius XII to bestow on Mr. Mohr knighthood in the Equestrian Order of St. Gregory the Great.

Despite long drawn out illness, Mr. Mohr has continued his interest in the CV. He has, therefore, asked to be inscribed among the life Members of our organization, and at the same time he has also placed the name of his wife, his faithful companion for over fifty years, on the In Memoriam scroll of our organization. It is indeed a pleasure to make this announcement.

The response to the Bureau's offer to provide copies of our Free Leaflet, No. 98, entitled: "Red Dope: Cardinal Mindzsenty and the Confession Drug" has been satisfactory. Up to the beginning of May, requests for more than 38,000 copies of the leaflet had been received from affiliated societies, individual members and friends of the CCVA and NCWU. One society in the mid-west asked for 5,000 copies, intended for city-wide distribution. Many orders for 1,000 and 500 copies of the leaflet were also received.

Convention Calendar

CATHOLIC Central Verein of America and Natl. Cath. Women's Union; National Conventions, San Francisco, California, St. Boniface Parish, August 6-10.

CU and NCWU of Illinois: May 20-22, St. John's Parish, Joliet.

Catholic State League and NCWU of Texas: Golden Jubilee Convention of the men's Branch, St. Joseph's Parish, San Antonio, July 12-14.

CV and NCWU of New York: September 3-5, Rochester.

Chaplains' Aid

THE Bureau continues to supply chaplains of the army and navy with copies of our pamphlets designed for the use of the armed forces. Since the end of January 34,275 copies of "Guide Right" and 30,537 copies of "Name of God" have been supplied. Requests for over 15,000 rosaries have been received, but due to limited resources and the difficulty of obtaining sufficient quantities of a durable product suitable for men in the armed forces, the demand could not be fully met. Chaplains, who have submitted requests for rosaries, have been informed of our difficulties in this regard. The Bureau welcomes the donations of substantial rosaries in any quantity or of gifts of money which will enable us to pay for those now being made for us by the Madonna Guild of Houston, Texas.

In Honor of Senator Langer

GENERALLY speaking, both press and politicians are quite willing to permit the Administration to deal with Germany as it sees fit. They know that to ask for leniency or amelioration of conditions imposed upon the German people arouses the fury of certain people in our country, who would wish to see a Punic peace imposed on the Germans. Senator Langer, of North Dakota, is an exception in this regard; hence, the Steuben Society of Philadelphia decided to arrange a banquet in his honor. It was held on March 23 and Dr. Austin J. App, known to many of our members, and author of "History's Most Terrifying Peace", presided.

The speakers of the occasion were Rev. Dr. Irvin C. Wise, Executive Secretary, National Council of Clergymen and Laymen; Dr. Ernst Jockers, President, German Society of Pennsylvania; Dr. Otto O. Pieper, Princeton Theological Seminary, and Mr. Chas. F. Gerhard, President of the CV Branch in Philadelphia. Rev. Dr. Albert Gordanier, President, National Council of Clergy and Laymen, rendered the invocation, while the benediction was said by Rt. Rev. Msgr. Ed. Hawks, Rector, St. Joan of Arc Church.

The press did take cognizance of the event; the Associated Press dispatch was published in the *New York Times* of March 27, and both the *Philadelphia Inquirer* and the *Philadelphia Evening Bulletin* did justice to the occasion. Senator Langer's address at the dinner found its way into the *New York Staats-Zeitung* and the *Philadelphia Gazette-Democrat*. Having castigated

the attitude of our statesmen, who promoted the savage "Morgantheau Plan to be imposed on Germany," and some of the results of blind hate and ignorance, the speaker paid a tribute "to those in our American churches and religious organizations, to the American Quakers, and to the hundreds of thousands of devoted American citizens who have rendered such magnificent service to the unfortunate victims of these policies in Central Europe." Senator Langer was justified in saying: "These Americans have refused to be swayed or intimidated in their purpose of rendering humanitarian service to alleviate human suffering. They have refused to succumb to the influence of hatred and vengeance."

Senator Langer is well known to our members in North Dakota, those sturdy German "Russländer," who cling to the soil so tenaciously and who form a conservative element to which their State owes so much.

Msgr. Vogelweid addresses District League

AN important part of the CV's program through the years has been the activities of the national and local legislative committees. While a number of State and local organizations have active committees of this kind, which have done outstanding work, lethargy and decline on the whole, have marked this part of the CV's program.

The April meeting of the St. Louis District, which convened in St. Agatha's Parish, was addressed by Rt. Rev. Msgr. Jos. A. Vogelweid of Jefferson City, Mo., who has performed outstanding service for the CU of Missouri by his keen attention to matters brought before the State Legislature in his home city. On this occasion Msgr. Vogelweid gave an extensive report regarding bills under consideration. He explained the proposed Missouri minimum wage law, and the bill introduced by Senator Milton Napier providing that Good Friday be declared a public holiday in Missouri. He differed with those who condemned the legislature for not enacting laws more quickly, saying that important legislative matters must be studied carefully and at length before final decisions are made.

The Secretary, Mr. Joseph Steiner, read a letter from Mr. A. Niemeyer of the St. Louis Board of Alderman, regarding a city statute under consideration which would prohibit the sale of indecent literature and comics. The District League had urged the adoption of such a law.

Mr. Cyril Furrer, President of the CU of Missouri, spoke about the National Convention of the CV to be held in San Francisco on August 6-10. Mr. James Zipf reported on the activities of the Central Bureau Assistance Committee. Rev. Aloisius Wempe, Spiritual Director, commended the members of the CB Assistance Committee for their diligent work.

President Starman announced that a group of members had attended the funeral Mass for Rt. Rev. Msgr. Jos. A. Lubeley, former Spiritual Director of the District League. Fr. Wempe was requested to offer a Requiem Mass for Msgr. Lubeley in behalf of the organization.

The collection for the Chaplain's Aid Fund of the Central Bureau amounted to \$4.98. Thirty eight men were in attendance.

Necrology

DEATH came on March 18 in his seventy-sixth year to Rt. Rev. Msgr. Joseph F. Lubeley, of St. Louis. Funeral services were conducted on March 22 from Holy Trinity Church, where he had been Pastor for over forty years.

The deceased was born in Westphalia, Germany. His family settled in St. Louis in 1874, where he received his early education in St. Liborius Parochial School. He made his preparatory studies under the Franciscan Fathers at Quincy, Illinois, and pursued his theological course at Innsbruck in Austria. He served as assistant in three parishes over a period of twelve years. In May, 1908, he was appointed Pastor of Holy Trinity Parish, a permanent rectorship.

Msgr. Lubeley was genuinely interested in the affairs of the CV and the CU of Missouri for years until failing health limited his activities. He attended national and state conventions, and served for some years as chairman of the Resolutions Committee at Missouri State Conventions. He was also Spiritual Director of the St. Louis District League, having retired from that office only a few months prior to his death. In April, 1946, he was appointed Domestic Prelate with the title of Rt. Rev. Monsignor by His Holiness, Pope Pius XII, and in May of the same year he was privileged to celebrate the Golden Jubilee of his ordination. Msgr. Lubeley was a talented musician and composer. He was likewise dean of priest members of the Third Order of St. Francis, having been enrolled in that Confraternity sixty years ago.

Miscellany

DURING April the Co-Director of the Central Bureau, Rev. Victor Suren, addressed a letter of inquiry to all individual societies affiliated with the CCVA, requesting certain information necessary for the records of the Bureau. Secretaries are asked to furnish Fr. Suren with the names and addresses of the spiritual directors, presidents and secretaries of the respective societies. To facilitate this matter, space for inserting the information is provided on the communication itself. All secretaries are asked to respond immediately to this request.

Where there is a will there is a way, is an adage that has not lost its meaning. Not infrequently societies affiliated with the CV seem to believe it next to impossible to raise money for a special purpose. On the other hand, St. Joseph's Society of Utica, asked to contribute a hundred dollars to the Annual Central Bureau Sustaining Fund, invited Fr. Robt. Handlin to lecture under its auspices on Our Lady of Fatima. The announcement published in the *Utica Observer Dispatch* of April 7 states: "Proceeds from the illustrated talk will be used for charitable work of the Central Bureau of the Verein in St. Louis."

Father Handlin has visited Portugal recently, where he spoke to one of the three individuals to whom the Lady of Fatima appeared. She is now a Carmelite Nun.

The further fact that the local daily granted the announcement considerable space proves the officers and members of St. Joseph's Society to be alert and active.

In Indianapolis the Secretary of the Roman Catholic Knights of St. George adopted the following method of distributing the Free Leaflet "Red Dope":

"I have seen our Pastor and he has agreed we should insert the leaflet in each copy of our parish Bulletin which reaches every family. I intend to distribute them also at the chief meeting of the Knights and to have the leaflet published in our neighborhood paper which has about 4,000 readers.

To the cost of a series of broadcasts from Station WNBC of the National Broadcasting System, sponsored by the Co-Ordinating Committee of Lay Organizations of the Archdiocese of New York the affiliates of the CV and the NCWU have made the following contributions: The CV of New York, \$100; the NCWU of the same city, \$100; St. Elizabeth Guild, \$25 and the Ladies Auxiliary of New York Kolping Society a like amount. It costs \$5,000 to maintain the program, broadcast on Sunday afternoon from 2:00 to 2:30 p. m.

Why could not the following assurance of cooperation with the Apostolate of the Printed Word, fostered by the Bureau, be more general than it is? It is the Secretary of Holy Ghost Benevolent Society at St. Louis writes us that the leaflets he asked for would be mailed "to each member whose name is on our roster and to the members of the Holy Name Society of our parish." The writer furthermore assures us: "Your letters, leaflets and other publications are always read at our meetings and discussed quite freely."

If this were to become a custom in all societies affiliated with the CV, our organization could hope to exert an influence for good based on sound knowledge of fundamental principles and public affairs.

The Catholic Central Society, New Jersey State Branch of the CCVA, has published an issue of its "Digest", a 12-page mimeograph publication, "dedicated to the study of Social and Economic Problems." The first eight pages are devoted to topics of general interest to members, meetings, etc.; four pages are given over to short items about activities of individual societies affiliated with the Central Society and the State Branch of the NCWU. The editors of the "Digest" are, Rev. W. C. Heimbuch, State spiritual director; Mr. Charles Kraft, honorary State President, and Henry J. Miller. Henry Noll, of Elizabeth, is business manager.

With February the German Catholic Federation of California returned to the publication of its Bulletin, a quarterly publication of which was suspended during the war. The issue contains a great deal of interesting and valuable information. The editorial committee consists of the following members, Louis Schoenstein,

Edw. Kirchen, and last but not least Fr. Luke Powelson, O.F.M. It is he reminds the members of the Federation: "You have the tradition of Catholic Social Action such as no other organization possesses. Make your ideals and principles count among your associates and friends, especially through your Federation Bulletin. An enlightened and zealous laity is the glory of the Christian Church. Vindicate the cause of Christianity by your reading and by the sanctity of your lives."

Let us suggest to the presidents of those State Leagues, which do not at the present time possess a bulletin of their own, to procure a copy of the California Federation's publication for the purpose of stimulating the interest of their officers and members to establish a messenger of his kind for their own organization. The secretary, Mr. Louis Schoenstein, 1096 Rhode Island St., San Francisco 10, California, will undoubtedly meet any request of this kind cheerfully.

It may astonish American Catholics there should exist in Malabar an Anglo-Malayalam daily, edited and published by Catholics. Its name is *The Deepika*.

This paper has been receiving our magazine for some time in the past. Recently the editor wrote, "Your *Social Justice Review* reaches us regularly and we are using it to the fullest possible extent. We are all very grateful to you for your kind help to us." Having referred to the union of Travancore and Cochin, the writer states: "In consequence of this unity our circulation will be increased to almost double the present number of subscriptions. Hence we must expand our work. Therefore I am requesting you to send me as many books and pamphlets for our work as you can. We want a good library to which we can turn for information."

Air Mail to Mission Fields

WITH the intention of stimulating the use of air transportation, American Air Lines have published a quarto which not alone recommends air travel and air shipments but also the use of Air Mail. The publication names a number of firms which make it a practice to use Air Mail almost entirely for a good deal of their correspondence. One of the firms referred to "is so well aware of the advantages of a fast Air Mail service that 90% of all non-local first-class mail goes by air." Another concern uses "Air Mail for correspondence to points which are not reached over-night by first-class mail," and certain large exporters of tobacco use International Air Mail "for all of their over-seas correspondence."

The fact is, ship mail moves so slowly today that the Bureau adopted the use of Air Mail for all letters addressed to missionaries in various parts of the world. The missionaries on their part also make use of Air Mail when acknowledging receipt of our letters. It is astonishing how fast a letter may travel to East Africa or Burma, in this case in spite of the fact that the country is greatly upset by internal disturbances created by Communists.

Mission Aid

WHAT happens when missionaries are unable to meet the demands of the people in a country such as the Philippines appears from the experience in a town, where the need for a high school existed. Because of lack of funds, the missionaries were unable to meet the demand and in consequence, the opportunity to establish a Catholic High School was lost. A non-Catholic school has now been opened there and consequently a second high school to be conducted under Catholic auspices is out of the question.

The missionaries now fear they may be obliged to forego the opportunity to open a high school in another town where, says a letter to the Bureau, "there is excellent material." "The people," the writer continues, "are docile and of good-will, if they were given the opportunity to avail themselves of a Catholic education. Since there is not as yet a high school in M..... the opportunity is favorable to the opening of a Catholic institution of this kind. But should we be obliged to delay, we may lose this opportunity as we did in I..... (also a Catholic town) where a non-Catholic high school was opened this year."

We are asked to send books for the Library, material for the laboratory, etc., and a gift of money, if possible, in order that the missionaries may be able to build and equip a Catholic High School in the town referred to.

Apologizing for what he thought might appear to us a belated acknowledgment of receipt of a gift sent him, a priest writes from South India: "Ever since the beginning of this mission at the Hindus have caused all sorts of trouble for me and my poor Christians. Recently their efforts reached a climax and I was even put under arrest and had to defend myself and my people. However, by March 15 I managed to come out of the battle successfully. Hence, I believe you will excuse my apparent ingratitude."

It is from South Africa a Bishop writes us: "Would you be so kind as to send me, in addition to that instructive monthly, *Social Justice Review*—I have read it since 1920—the *Bulletin*, Official Organ of the NCWU?"

Contributions to the CV Library

General Library

H. F. MENDEN, Texas: Cram, Ralph Adams, Catholic Church and Art, New York, 1930; Repplier, Agnes, Père Marquette, New York, 1929; Damrosch, Walter, My Musical Life, New York, 1930; Bonsels, Waldemar, Indienfahrt, Frankfurt a M. 1921; Gheon, Henri, Secret of Curé D'ars, Translated by F. J. Sheed, with a Study by G. K. Chesterton, New York, 1929; Walsh, William Thomas, Isabella of Spain, New York, 1930; Swisher, Carl Brent, Roger B. Taney, New York, 1935; Bolton, Herbert Eugene, Rim of Christendom, New York 1936; Sister M. Agatha Sheehan, A Study of the First Four Novels of Texas, Washington, 1939; Adam, Karl, Christ Our Brother, New York, 1931; Chesterton, G. K., The Everlasting Man, New York, 1926; Jorgensen, An Autobiography. Translated from

the Danish by Ingeborg Lund, New York, 1928; Papini, Giovanni, Dante Vivo. Translated by Broadus and Benedetti, New York, 1935; Hollis, Christopher, Erasmus, Milwaukee, 1933; Lewis, D. B. Wyndham, King Spider, New York, 1929; Memoirs of Count Apponyi, New York, 1935; Yeo, Margaret, Greatest of the Borgias, New York, 1936; Skinner, Otis, Footlights and Spotlights, New York, 1924; Flynn, John T., Country Squire in the White House, New York, 1940; Sonnenschein, Dr. Carl, Notizen, Berlin, 1926.—**L'Ecole Sociale Populaire, La Côte Nord, Montreal, 1949.**—**M. R. BARNEY MAIER**, Illinois: St. Viator's Golden Jubilee Ball, Chicago 1938; St. Viator's Mardi Gras Ball, Chicago, 1939; Souvenir of Dedication St. Viator's Church, Chicago, 1929; Golden Jubilee St. Viator's Church, Chicago 1938.—**THE AUGUSTINIAN FATHERS MONASTERY**, Nova Scotia: Rev. Luke Schrepfer, O.S.A. Pioneer Monks in Nova Scotia.—**CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE**, New York: International Conciliation No. 447, January 1949, New York.—**ESTATE OF FR. JAMES WALRAPP**, Oklahoma: Lives and Times of the Popes, 10 vol. Translated and revised by Artaud De Mentor, New York, 1911; Ireland, John: The Church and Modern Society, 2 vols. St. Paul, 1905; Statuta Dioeceseos Oklahomensis Quae in Synodo Prima, St. Joseph Press, Oklahoma, 1913; James, Cardinal Gibbons: A Retrospect of Fifty Years, vol II, Baltimore, 1916.—**PRESIDENT AND FACULTY OF MARYGROVE COLLEGE**, Michigan: Recapitulation. A Reprint of Student Articles Published in National Magazines, 1938-1948, Detroit, 1949.—**DIRECTOR OF MARIAN LIBRARY**, UNIVERSITY OF DAYTON, Ohio: Booklist of the Marian Library, Dayton, 1949.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations To Central Bureau

Previously reported: \$3,847.39; Holy Name Soc., St. Barbara Parish, N. Y., \$2; St. Aloysius Young Men's Ben. Soc., Utica, N. Y., \$10; St. Joseph Holy Name Soc., Utica, N. Y., \$10; Rev. Bernard Frank, N. Y., \$10; Pennsylvania State Branch, CCV of A., \$154; Hudson County Br., CCV of A., N. J., \$2; M. H. Weiden, N. Y., \$3; Rev. B. J. Blied, Wis., \$10; Frk. Holzner, Va., \$4; St. Joseph Church, Holy Name Soc., Easton, Pa., \$5; Rev. P. Grobbel, Neb., \$1; Our Lady of Sorrow Parish, Medical Mission, St. Louis, \$5; Total to and including April 14, 1949, \$4,063.39.

Central Bureau Emergency Fund

Previously reported: \$2,908; St. Peter's Ben. Soc., Jefferson City, Mo., \$5; Rev. Wm. A. Koenig, Pa., \$5; Mr. and Mrs. W. Jobst, Mo., \$2; W. Wittmann, N. Y., \$1; H. J. Wold, Minn., \$5; A. & M. Preske, Ind., \$5; Mrs. A. S. Lutz, N. Y., \$2; Rt. Rev. Aug. C. Breig, Wis., \$10; Total to and including April 14, 1949, \$2,943.00.

Chaplains' Aid Fund

Previously reported: \$202.65; St. Francis de Sales Ben. Soc. Penny collection, St. Louis, \$2; Chapl. P. J. Schmid, Calif., \$10; CWU of N. Y., \$25; Rev. B. J. Blied, Wisc., \$5; Total to and including April 14, 1949, \$244.65.

Expansion Fund

Previously reported: \$1,661.80; M. Mohr, Kans., for "Life Membership" \$100; M. Mohr, Kans., for "In Memoriam" Mrs. M. Mohr, \$100; Rev. V. T. Suren, Mo.,

balance on a/c "In Memoriam" Henry Suren, \$40; Total to and including April 14, 1949, \$1,901.80.

St. Elizabeth Settlement

Previously reported: \$17,809.25; St. Elizabeth Mothers Club \$75; E. Gummersbach, Mo., \$30; Interest Income \$27.50; From Children attending, \$780.47; Total to and including April 14, 1949, \$18,722.22.

European Relief

Previously reported: \$13,012.83; Rev. Jos. C. Wuest, Mich., \$10; Val. Henigin, N. Y., \$50; Mrs. L. Tschoepe, Texas, \$1; M. & A. Thiel, Wis., \$5; A. J. Loeffler, Minn., \$2; Rev. A. Maier, Germany, \$13; Rev. O. J. Footterer, Germany, \$5.50; E. A. Singer, Germany, \$6.25; Tony L. Seidl, Germany, \$6.25; Fritz Buschmann, Germany, \$36.00; F. X. Mangold, Ill., \$5; F. P. K., St. Louis, \$26; Miss M. J. Holwell, Mo., \$15; St. Ludwig's Parish Group, Volks-Verein, Phila. Pa., \$25; N. N., N. Y., \$10; St. Joseph Br. WCU, Lincoln, Ill., \$10; St. Rose Sodality, Lincoln, Ill., \$10; Rev. Jos. Hensbach, Bowdle, S. Dak., \$10; Total to and including April 14, 1949, \$13,258.83.

Catholic Missions

Previously reported: \$27,261.14; Monastery of St. Clare, Philadelphia, Pa., \$5; Mrs. A. Barrett, Wis., \$5; St. Vincent De Paul Soc., Nassau, N. Y., \$25; St. Michael's Hosp., Cudwort, Canada, \$2; A. Schwartz, N. Y., \$5; St. Francis Hosp., Grand Island, Neb., \$15; Monastery of Poor Clares, Chicago, Ill., \$10; St. John's Hosp., Tulsa, Okla., \$50; Miss T. Zoellner, Mich., \$10; A. Friend, Mass., \$2; Frk. Bianchi, Minn., \$18; Assumption School, Hibbing, Minn., \$15; Val. Henigin, N. Y., \$5; Mrs. M. Graf, Ill., \$25; Leo Epp, Md., 50c; Jos. Michalka, Texas, \$20; Matt. Schummer, St. Clements, Canada, \$10; F. Marzen, Idaho, \$5; Jos. Kaschmitter, Idaho, \$2; Jos. Uhlenkott, Idaho, \$3; J. Pahl, N. Dak., \$2; St. Francis Convent, Nevada, Mo., \$8.32; Mrs. C. Goeckel, Ill., \$5; G. F. Byrne, Calif., \$2.50; St. Joseph School, Ft. Resolution, Canada, \$1; Miss A. Schummer, Canada, \$2; Mrs. H. Knittig, Canada, \$3.80; St. Anthony Hosp., Denver, Colo., \$10; J. C. Jansen, Mich., \$15; New Castle Hosp., New Castle, Pa., \$30; Mrs. R. Hauk, Canada, \$10; A. Petry, Calif., \$15; A. J. Loeffler, Minn., \$8; F. Bianchi, Minn., \$5; Holy Angels Convent, Jonesboro, Ark., \$5; Nativity Parish, St. Cecelia Choir, Poughkeepsie, N. Y., \$5; St. Francis Convent, Springfield, Ill., \$30; L. L. Reinhardt, Minn., \$20; CWU of N. Y., \$13; Mrs. V. Korb, Ohio, \$2; Mercy Academy, Red Bluff, Calif., \$10; Immaculata High School, Chicago, Ill., \$17; Rev. B. J. Blied, Wis., \$10; Conn. Br. CCV, Penny Collection, \$6.50; St. Gertrude's Convent, Cottonwood, Idaho, \$5; Frk. Holzner, Va., \$50; N. N., Calif., \$5; Mrs. T. Doebel, Okla., \$5; Mrs. A. Lutz, N. Y., \$4; O. Kaschmitter, Minn., \$10; Anton Guenther, Minn., \$10; Mount St. Joseph Academy, Chestnut Hill, Pa., \$5; Mrs. J. Schaffer, Ohio, \$5; Sisters of Christian Charity, New Ulm, Minn., \$20; Mr. P. Wolfe, Canada, \$10; N. N., Calif., \$5; Rt. Rev. J. A. Vogelweid, Mo., \$100; Our Lady of Charity School, Buffalo, N. Y., \$5; Margt. Miller, Minn., \$5; Mrs. D. Koob, Canada, \$5; Kath. Hallermeier, Wis., \$10; Good Samaritan Hosp., Zanesville, Nev., \$1; Total to and including April 14, 1949, \$27,989.76.

Gifts in Kind

were received from the following men and organizations of men including April 14, 1949.

WEARING APPAREL, from: Rt. Rev. Leo P. Henkel, Ill., (4 cartons);

BOOKS, from: B. F. Maier, Ill.; F. X. Mangold, Ill.; Rev. H. J. Tennesen, Minn., Rev. Jos. Bremerich, Mo., (54 books);

MISCELLANEOUS, from: B. F. Maier, Ill., (9 souvenir books); Bern. F. Jansen, N. Y., (2 doz. rosaries); J. B. Wermuth, N. Y., (magazines); Msgr. Leo P. Henkel, Ill., (magazines).